

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 20, 1990

Published Since 1877

Baptist school is haven for refugees

AMMAN, Jordan (BP) — Three-year-old Michael Palomo is one of the youngest refugees fleeing the Iraqi invasion of Kuwait.

Michael, a miniature ball of energy with a winning smile, could still be in the no man's land that is now Kuwait. Or he could be dead, like some children who have died of thirst as their families struggled across the hellish desert that stretches toward the Iraq-Jordan border. One family reportedly lost two children and had to bury them in Iraq.

Instead, Michael is alive and safe, along with his parents and about 200 other Philippine refugees from Kuwait who have found shelter at the Baptist school in Amman, Jordan. He hops from mattress to mattress scattered about the floor of the barracks-like school gymnasium, where the Filipinos are staying until their government sends a plane for them.

The Baptist school offers a safe haven. Southern Baptist workers in Amman, Jordanian Baptists and others provide food, medicine, blankets, and other help.

Thousands of Filipinos, Thais, Sri Lankans, Bangladeshis, and other Asian contract workers have joined the vast human wave washing across Kuwait and Iraq to escape possible death — from war, thirst, or starvation.

Michael may not remember these fearful days, but he will never be quite the same little boy.

"I think he got a mental block, because before the invasion he memorized most of the nursery rhymes by heart," explained his mother, Margarita Palomo, who ran a supermarket in Kuwait with her husband, Joseph. "After the invasion all he knows is about the Iraqis and guns and helicopters."

Like many Philippine workers, the Palomos tried to stay in Kuwait after the invasion, because their savings were tied up in the bank there (closed after the invasion) and because they feared an overland journey out.

Then the Philippine embassy in Kuwait City closed Aug. 25. And an Iraqi soldier warned them to get out. They knew the time had come.

They abandoned their savings from six years of work and drove three days without sleep to reach the Jordan-Iraq border, joined by eight other Filipinos in a van loaded with water jugs.

"There were so many stories (about Iraqi brutality) that you were afraid to sleep until you reach Jordan," Mrs. Palomo said. "You just pray."

They made it safely, and were treated well by Iraqis, perhaps because of Michael, she said. "Thank God we are safe, but I feel sorry for those who could not come into Jordan. There are so many out there in the boundary area, and there is no food, no nothing, because it is the desert. I pity them."

Another Philippine refugee couple now at the school, Nelson and Delores

Flores, tried hiding out in their apartment building in Kuwait.

When they looked out the window and saw Iraqi soldiers looting, they were shot at. When soldiers banged on their door, they crouched in silence until the soldiers went away. They had heard rumors the Iraqis were raping civilian women.

They went to the Philippine embassy in Kuwait City Aug. 23 when they heard it would close, and found thousands of Filipinos sweltering on the grounds under the scorching sun. Afraid to leave but terrified of staying, they sold their possessions and joined 20 others in two cars and a van.

One woman in the group died before they reached Baghdad, and Mrs. Flores became very ill. But the Philippine embassy in the Iraqi capital gave them food. They found the border with Jordan closed, but hid in the desert until nightfall and then slipped through.

In Amman, they slept in front of their embassy for two days until "I felt if we could not stay in a good place I will die here," said Mrs. Flores. They found that place in the Baptist school's gymnasium.

Mattresses line the walls and clean

laundry hangs from lines strung across the windows or from basketball goal supports. As the sun sets and cool air settles on the evening, the smells of Philippine foods waft out the open door. One refugee shoots baskets to pass the time; another plays guitar.

The Southern Baptist workers still in Jordan provided the mattresses, blankets and medicine — in part with money from their own pockets. Southern Baptist relief funds also will help. Jordanian Baptists, other Christians, students at the school, and the Philippine embassy are providing food.

Jordanian Baptists also prepare thousands of sandwiches almost daily and deliver them to other refugees in the city.

Southern Baptist workers Gerry and Aylis Milligan, both nurses, distribute medicine, give injections, and help school physician Magdy Hanna care for ill Philippine refugees. One Filipino fled Kuwait so quickly that she left her shoes. Mrs. Milligan gave her a pair.

Volunteers with the Filipino Christian Fellowship in Jordan come each night to hold worship services with music, preaching, or Christian films.

Between 30 and 40 refugees have become Christians through the ministry, according to volunteer Manolo Quiambao. Four were baptized Sept. 2 in the Dead Sea.

"This is the Marriott of refugee camps," said Southern Baptist worker Graydon Hardister with a grin.

Unfortunately, Baptists can accommodate no more than 200 refugees. But more than 100,000 had swarmed into Jordan by Sept. 5. Up to 20,000 are crossing the Iraqi border each day, and food riots are breaking out at the huge camp near the Al Ruweished border crossing, as refugees grow hungrier, angrier and more desperate in the oven heat.

At the largest camp in Amman, nearly 10,000 refugees huddle back-to-back in a warehouse-like exhibition building with a floor bigger than a football field.

Even more camp outside, where they sweat during the day and shiver at night in tents or lean-tos made of sticks covered with sheets and blankets.

Bangladeshis at the camp surround visiting journalists, angrily decrying the lack of aid from their own country and appealing for international

help.

"Please help me get out of this hell," one begs.

As the world focuses on potential tragedy at the Saudi-Kuwait border where hostile armies face each other, an actual tragedy is developing in Jordan.

A poor nation that can barely feed its own people, Jordan cannot meet the needs of refugees now in the country, much less the thousands of daily arrivals. Despite intensive efforts by the government, private citizens, charities, mosques, and churches, the situation is rapidly approaching chaos.

Without major and immediate international assistance, Jordanian Crown Prince Hassan warns, refugees will begin dying from hunger and exposure.

At the Baptist school, workers are doing what they can. But water alone for refugees there costs \$50 a day; medicine, \$100. Food rationing already has begun for Jordanians, so food is becoming harder to find.

What will happen if the crisis becomes a long-term one?

"I pray it won't," said Milligan. Bridges writes for FMB.

Aid requested for Middle East refugee camps

The Middle East has seen yet another exodus as more than 2.5 million people have left Iraq and Kuwait since the August 2 invasion of Kuwait by Iraq.

Most of the refugees were guest workers from India, Pakistan, Bangladesh, the Philippines, Afghanistan, and Egypt. They have fled to Iran, Turkey, Syria, Egypt, and Jordan.

Jordan is receiving most of the refugees. Tents, blankets, food, water, and medical supplies have been dispatched by many agencies. The problem now is that a lot of food being received cannot be used as there are no cooking facilities. Baptist World Aid, the relief and development arm of the Baptist World Alliance, is supporting a CARE project to establish central camp kitchens in two camps immediately beyond the Jordanian border check point at Rawashed. The camps are Shalaam 2 and 3 (known as MSF, Rahma, or Mercy camp). The project will feed up to 30,000 people, providing them with one hot, rice-based meal per day.

Please encourage the Baptist response, through Baptist World Aid, in the compassionate name of Jesus Christ. Contributions are urgently needed. Please send to: Baptist World Aid, 6733 Curran Street, McLean, VA 22101, USA," is a request printed in the agency's latest bulletin.



Three-year-old Michael Palomo sits in the midst of a group of Filipino refugees from Kuwait, including his mother (at right with glasses). Michael and his family are among about 200 Filipino refugees from Kuwait who have found shelter at the Baptist school in Amman, Jordan. Southern Baptist workers, Jordanian Baptists and others are providing food, medicine, blankets and other help at the school. The refugees are staying in the school gymnasium until their government sends a

plane for them. Michael's parents, Joseph and Margarita Palomo, ran a supermarket in Kuwait. They abandoned their savings from six years of work and drove three days without sleep to reach the Jordan-Iraq border. "There were so many stories (about Iraqi brutality) that you were afraid to sleep until you reach Jordan," said Mrs. Palomo. "You just pray." (BP Photo by Don Rutledge)

Editorials . . . by Don McGregor

Our debt to Sunday School

Southern Baptists owe more to Sunday School than we will ever realize. It has been so much a part of our lives that it almost has become second nature, and that is the way it is supposed to be. We grow up going to Sunday School and it almost becomes automatic. But we keep going. We keep learning. And those who are in Sunday School are literally the backbone of the church.

It is the Bible teaching time for the week, and that is a matter of tremendous importance. Southern Baptists base everything they do in their relationship to their spiritual lives and, hopefully, to the rest of their lives as well, on the Bible. The Bible is the basis for our actions and thoughts, and we are provided the knowledge of it in Sunday School.

But Sunday School is more than that. It is the rallying time on Sunday morning. It is the time when members of the church gather for discussion that centers around the Bi-

ble but often includes other matters of church business as well. Issues are faced and addressed in Sunday School classes. Those discussions and concerns have a way of being known and felt throughout the church body.

And Sunday School attendance pretty well matches worship service attendance. To a great extent, those folks who are in Sunday School are the ones who are in worship services.

And Sunday School is an evangelistic effort. A great number of our baptisms come from the ranks of the Sunday School, and that is as it should be. We need to work with those in Sunday School when they are young, however, for when one becomes older he is not likely to attend Sunday School unless he is already a Christian. The young ones begin their Sunday School careers before they are Christians, and that is the time that they can be reached the easiest. Sunday School teachers are

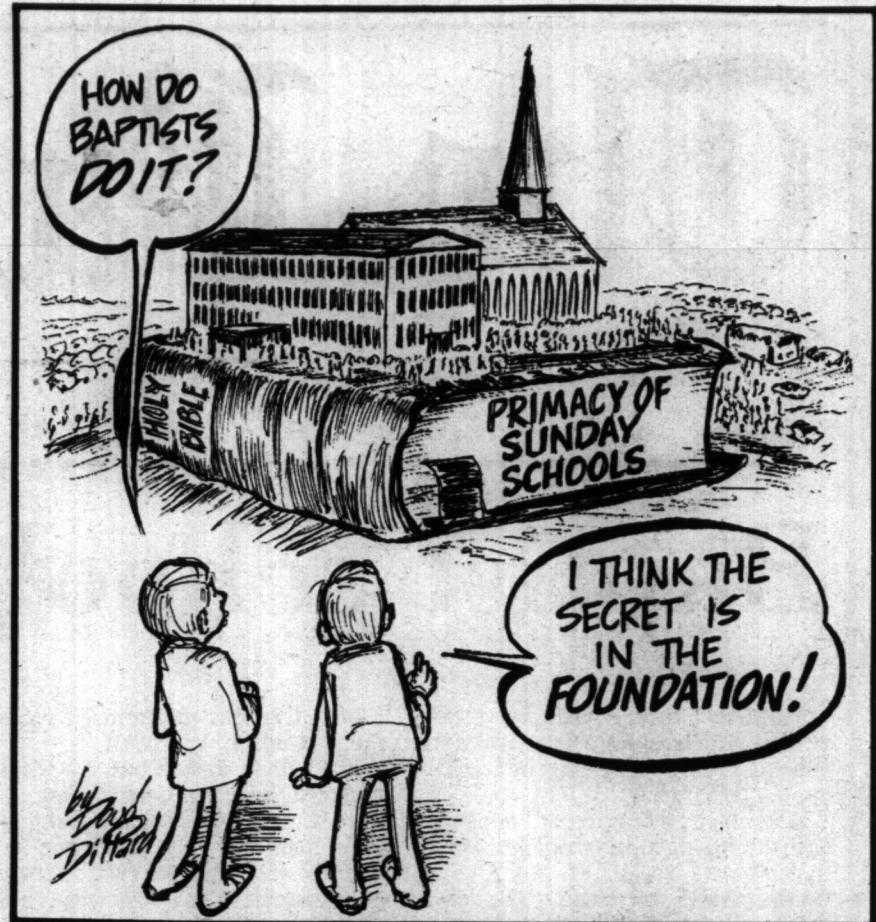
the greatest evangelists among us. So everyone knows about Sunday School. Why is it necessary to call attention to its ministry?

It is necessary because it is taken for granted. It needs to be recognized for what it is — the backbone of the church.

The time to give particular thought to this recognition is the week of Sept. 30 to Oct. 7. That is Sunday School Preparation Week throughout the Southern Baptist Convention. And then, when we have given Sunday School proper recognition during that week, let us not forget to remember its proper place and importance on a continuing basis.

Our Sunday School teachers are ministers in the fullest sense of the word. Our Sunday School pupils are disciples.

Sunday School has an enormous place in our lives. Let's be sure it has the proper place in our hearts.



— Baptist Standard (used by permission).

Guest opinion . . .

Analysis and options

By Tom Sims

When the Southern Baptist Convention was born in 1845, its origins were in two strands of Baptist life in the South. One strand was a more formal tradition, mostly found along the Eastern seaboard, valuing education and an educated ministry. The other strand, mostly found in the mountains of Kentucky and Tennessee, were revivalistic rather than formal, and were decidedly skeptical of educated ministers. These two strands, and all those fitting in somewhere between, made up the fabric of the Southern Baptist Convention.

The tension between the two continues to the present. How many young ministers contemplating attending a seminary have been told that the seminary would "put out your fire." Others object to the fiery revivalism which is the image most of the world has of Southern Baptists.

This tension, however, is not the cause of the disunity now disabling and probably destroying the Southern Baptist Convention.

Another theological position, fundamentalism, entered the picture. Fundamentalism may be described as conservatism gone to seed. The fundamentalist believes he is right to the exclusion of all others. God has given him (please notice the masculine pronouns — they are not meant to be generic usage) an inerrant Bible that is to be interpreted literally; conflicts are explained away with the most incredible reasoning; and, if you disagree with him, you are disagreeing with God. "God said it, I believe it, and that settles it. You are not disagreeing with me, you are disagreeing with God."

Insert into this concept a radical political agenda, and you begin to see the origins of our troubles.

The Reconstructionists want to replace our Constitution with the Bi-

ble. It is reasonable, then, that their first attack is against the Baptist-originated principle of separation of church and state. Perhaps their most vicious attack has been on the Baptist Joint Committee on Public Affairs. (Although Randall Lolley and Roy Hunnicutt, among others, may disagree as to the most vicious). A denomination that fought long and successfully against aid to church schools now demands aid to their church schools and daycare centers. They support a constitutional amendment that would allow governments to require prayer in public schools.

Now that they have solidified their complete control over the convention, they have done what radical revolutionists have almost always done, suppressed the freedom of the Baptist Press to report objectively.

The blame, however, does not rest entirely on the fundamentalist radicals. "The only thing necessary for evil to succeed is that good men do nothing" is as true now as when it was first uttered. Well educated "First Church" type ministers across the convention, and most particularly in Mississippi, were content to ignore the problem in the mistaken belief that it would go away, as similar movements have in the past, or that the fundamentalists would self-destruct when they began fighting among themselves. They failed to understand that the fundamentalist coalition was using precinct politics as their model for domination, with the underlying principle that "anything is all right in defense of the Bible."

At this point it appears that the Southern Baptist Convention as we have known it all our lives is dying, with very little hope of recovery.

So much for analysis. Now what are our options? I am going to suggest several options, moving in order from

the least radical to the most radical. These are not the only options, and we would all delight in one more hopeful that any I can suggest.

1. We can admit defeat, adjust ourselves to the views of the creeds set forth by the dominators, and continue to be a part of the organization bearing the name "Southern Baptist Convention."

The advantage of this option is that it requires no action or thought on our part, we can remain loyal to the name Southern Baptist and the appearance of loyalty to the denomination which most of us were birthed into, educated in, and want to die a part of.

The disadvantages include what for many of us would be a loss of integrity, turning our backs on our true heritage, and being loyal to a name rather than to the tradition and heritage that the name once represented.

2. A second option is to maintain our status in the Southern Baptist Convention, to continue to support the Cooperative Program, to continue to attempt to bring the convention back to its moorings, to be, in effect, the loyal opposition.

There are significant advantages to this. We can retain our identity. We can continue to support our missionaries, seminaries, and other agencies filled with people who believe as we do and are equally upset and concerned about the radicalization of the convention. We maintain an interest in the multi-billion dollar investment in our seminaries and agencies. We continue to evidence hope for a return to our original and primary purpose as a denomination.

The disadvantages are also significant. None of us can ever expect to have any influence over how the money we give is used, or who is appointed to teach or serve in our

seminaries and agencies, including the mission boards. This sounds an awful lot like taxation without representation. We are all excluded from committees and boards of the convention. While we support those now serving, as we want to, no others of our ilk will be appointed. To continue to fight may well be useless, and is certainly stressful and not in keeping with our concept of what Christian cooperation is about. It is a drain on our energy and abilities as well as our time, all of which could be used to far greater purpose.

3. Or we could be selective in our cooperation. The Christian Life Commission, which once had my full allegiance and support when that was not a popular position in Mississippi, I no longer consider worthy of support. I want to continue to support the home and foreign missionaries on the field, but I do not want to support organizations that see women as second class citizens in the Kingdom of God. I want to support the teachers and students in our seminaries and the beleaguered presidents, but I am not willing to see any money given by me build buildings that will soon be housing bible training schools instead of seminaries. The option suggested here, I suppose, is to give selectively and intelligently on an individual church basis to those elements of the convention which deserve our support, and to in fact desert the cooperative program, so much loved and supported by us while being virtually ignored by the dominators.

The advantages of this option are that we remain loyal Southern Baptists without loss of our integrity, and we continue to support causes and people who need and deserve that support.

The disadvantages include more work for the budget committee or a denominational relations committee in the church, and the very real dislocation of spirit that those of us so long loyal to the Cooperative Program will inevitably feel. Another disadvantage of this option is that it is doing nothing to help those called to mis-

sions who are not of the dominators' camp find a place of service. No provision is made for the education of men and women in seminaries when the dominators have purged the seminaries we now have. When traditional Baptists can no longer get endorsement as chaplains in military or hospital settings no opportunity is available to them if we do nothing more than accept this option.

4. Some churches are opting for dual alignment. So far, there have been a few churches cooperating with both the Southern and American Baptist Conventions.

Advantages include the opportunity to participate in missions with integrity, and identification with Baptists who are not fundamentalists. Availability of non-fundamentalist oriented literature for Sunday School and other purposes is another advantage. And there are other advantages.

One disadvantage is that it solves nothing. Perhaps the greatest disadvantage is that the preponderance of Southern Baptist churches are just not going to join the American Baptist Convention. If a large number of us began moving in that direction, I suspect the ABC would run screaming into the night. Our theology is similar. One world-view is similar. Our way of doing things is not. To be inundated with activist churches wanting always to be bigger and better just might not be what they want.

5. The final option that I will mention is to begin to move towards a new denomination.

The advantages are many. It is a recognition of reality. The dominators have made it as clear as possible that they do not want us, or anybody like us. There is little, if any, chance that we may ever have any influence in the Southern Baptist Convention, let alone sufficient influence to move it back to the center, where we can disagree in love and pursue our mission. We can foster a program of home and world missions that is consistent with our understanding of the Kingdom. We

(See **OPTIONS** on page 5)

The Baptist Record

VOLUME 114

(ISSN-0005-5778)

NUMBER 32

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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Postmaster: Send changes of address to The BAPTIST RECORD, P. O. Box 530, Jackson, MS 39205.

Send news, communications, and address changes to The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205

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Designated giving may help Lottie, O'Brien says

LOUISVILLE, Ky. (BP) — The emerging trend of designated giving among Southern Baptists might bolster gifts to the 1990 Lottie Moon Christmas Offering for Foreign Missions, predicted Dellanna O'Brien.

"I'm not saying that's good thing," said O'Brien, executive director of the Southern Baptist Woman's Missionary Union in Birmingham, Ala. "I'm just saying that is probably what is going to happen. Part of that is a result of the fact that people love missions and they want to see the missionaries have everything they need."

A number of moderate Southern Baptist churches, disenchanted with some denominational programs, are taking steps toward supporting national causes in the denomination through designated gifts rather than through the Cooperative Program. In August, more than 3,000 moderates meeting in Atlanta established the

Baptist Cooperative Missions Program which will channel funds directly to SBC agencies.

In an interview at Southern Baptist Theological Seminary, O'Brien said, "Churches and individuals who hold back their funds from certain other areas of Baptist work may double up their gifts to the Lottie Moon offering." O'Brien visited the Louisville, Ky., school to address a Sept. 11 chapel service.

WMU, she said, never has addressed the 11-year controversy in the Southern Baptist Convention. However, now that the controversy has begun to have an impact on missions, WMU's sole interest, the organization will have to give attention to the controversy, O'Brien said:

"It is difficult for us to know what the new plans that are emerging for alternative funding of missions will mean, but we cannot keep our heads

in the sand when we know there will be some impact on missions."

Although she does not foresee involvement in the controversy by WMU, she acknowledged there will have to be a "heightened interest in the controversy and its impact on missions."

The alternative giving issue is the primary reason WMU called a special meeting of its executive board for Sept. 20-21 in Richmond, Va., she said. She described the matter as "urgent," noting the board could not wait until its regular meeting in January to address the issue.

The Atlanta meeting played a key role in WMU's decision to address the controversy's impact on missions, O'Brien said. Some who participated in the Atlanta meeting are members of churches that give large amounts of money to missions, she said, noting WMU cannot "ignore that reality."

In the midst of denominational turmoil, O'Brien continues to urge Southern Baptists toward greater support for missions. To those who are having difficulty supporting missions because of the conflict, she said: "All you have to do is step inside a country and see the missionaries there who are faithfully doing what they are there to do and your heart says 'we can't do anything but support them and whatever it takes to provide for their needs we must provide it.'"

Meanwhile, O'Brien said WMU hopes to "provide support for every church in the denomination that chooses to have a missions involvement."

WMU board to meet in Richmond

BIRMINGHAM, Ala. — The Executive Board of the Southern Baptist Woman's Missionary Union will meet in a called session Sept. 21-22, in Richmond, Va.

Dellanna O'Brien, executive director, said the meeting is being called so board members can "consider our directions for the future."

"We feel it is important for us to consider WMU's response to the variety of needs emerging in our denomination related to missions," O'Brien said.

The meeting is being held in Richmond so that state WMU executive directors can participate. They will be in Richmond, along with state Brotherhood directors, state convention executive directors, and state Baptist paper editors, for a briefing by the Foreign Mission Board staff to update them on foreign mission work.

Associated Baptist Press to begin coverage this fall

Don McGregor on board of directors

NASHVILLE, TN — Directors of the newly-chartered Associated Baptist Press decided today to begin reporting news from major Baptist events this fall.

The action came during a two-day organizational session, convened to elect officers and directors and to establish a preliminary plan of operations.

"Our purpose is to provide a professional news service guided by high journalistic and ethical standards," said Charles L. Overby, who was elected chairperson of the group.

Overby, 44, is a Baptist layperson in Fairfax, Virginia, who is president of the Gannett Foundation and a former Pulitzer Prize winning newspaper editor. He is a former executive editor

of the Jackson Clarion-Ledger.

"ABP will not serve as a press agent for any person or any group," said Overby. "It is designed to tell Baptists and others the facts about events of interest to Baptists in an accurate and fair manner without bias or political agenda."

Overby said he and other lay people are supporting ABP because they believe in a free press, including a free religious press.

"Baptist heritage is rooted in freedom of expression," Overby said. "This bedrock principle will be a guiding force for future operations."

The directors adopted a mission statement that emphasized ABP's independence and professionalism.

"ABP directors believe in the

biblical principle of the personal priesthood of each believer," the statement said. "We understand a free religious press as a practical expression of the doctrine enabling each Baptist to make appropriate and necessary decisions about the Lord's work throughout the world."

Other officers elected were:

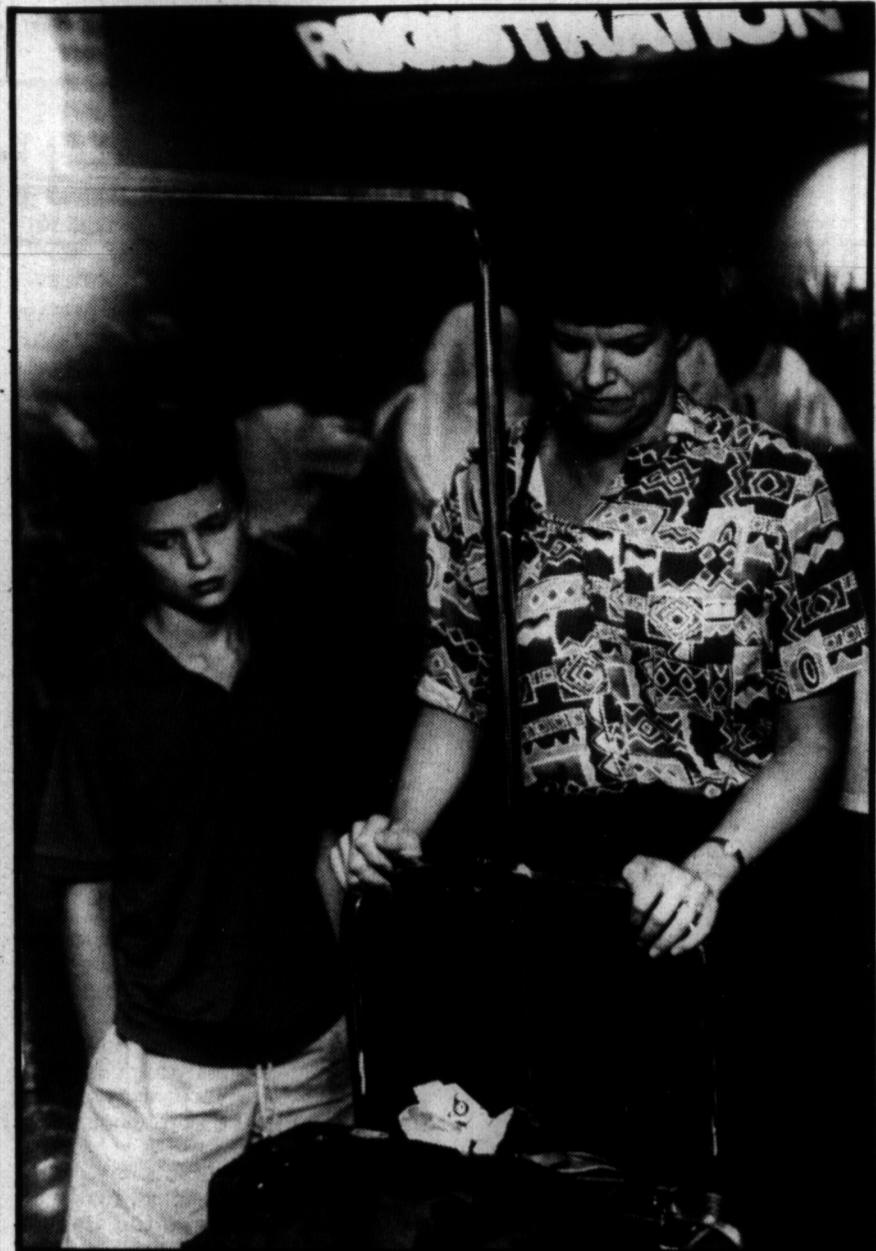
— James Pleitz, pastor of Park Cities Baptist Church, Dallas, Texas, vice chair.

— Judy Strother, attorney from Mountain Hope, Arkansas, secretary.

— Julian Pentecost, Religious Herald editor, Richmond, Virginia, treasurer.

Among the 15 directors are editors of state Baptist newspapers, pastors

(See PRESS on page 4)



Laurie Graham and her son Peter, 13, watch over the few belongings they carried out of Kuwait. Mrs. Graham, Peter, and his brother Aaron, 10, arrived in the Raleigh-Durham, N.C., airport Sept. 12 after leaving Iraqi-controlled Kuwait Sept. 12 and spending the night in London. Mrs. Graham's husband, Maurice, was forced to remain behind in Kuwait.

Laurie Graham, sons leave Kuwait; Maurice stays

By Mike Creswell

LONDON (BP) — Southern Baptist worker Laurie Graham and her two sons have evacuated from Kuwait with a plane load of American and British citizens, but her husband, Maurice, remains behind in the U.S. Embassy where the family had taken shelter since Iraq's Aug. 2 invasion.

"I can't imagine the experience of going through this without faith," Mrs. Graham said shortly after she set foot in a free country for the first time in six weeks.

The Grahams are Southern Baptists' first workers in Kuwait and had been there only about three months when the invasion occurred.

Mrs. Graham, with sons Peter, 13, and Aaron, 10, arrived in London late on the night of Sept. 12, en route to the United States the following afternoon. They were healthy and in good spirits despite having lived through days of terror when they feared for their lives, she said in an interview.

"There have been times during the last six weeks when we've been nervous and absolutely terrified," she said. "Especially the first day when troops were in our house four times and I wasn't sure if I'd be raped or killed, and other times when we were afraid we would be rounded up and taken to Baghdad."

One time of terror occurred when they traveled through Kuwait City in a bullet-riddled church car whose windows had been broken out, she said.

"But the overwhelming feeling we had, except for those isolated days

when we were terrified, was to be encouraged. We have sung over and over, 'God will take care of you,'" Mrs. Graham added. "We knew our strength lies in God and that he will watch over us no matter what happens."

Although Maurice was safe when she left, she said only rice and tuna fish remain as food. "We're not sure how long it will last," she said.

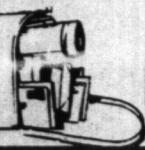
But life in the embassy compound, even with 120 degree temperatures and no electricity or air conditioning, may be preferable to that of many foreigners whom Iraqi forces have moved to strategic military sites as human shields. Mrs. Graham knew of two members in the National Evangelical Church in Kuwait where they worked who were captured by Iraqi soldiers.

George Cienciala, a British church member, was rounded up by troops two days after the invasion when he went out to buy fuel. The British Embassy later reported he is being held in Baghdad.

American member Guy Seago was taken prisoner after failing twice in attempts to flee across the Saudi Arabian border, she said.

Maurice had planned at one point to reopen the church building, but stopped when the Iraqis began rounding up people found on the streets and carrying them into Iraq, she said. The church building was thoroughly looted by soldiers the day of the invasion.

(See KUWAIT on page 4)



Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Delightful conclusion

Editor:

What a delightful conclusion to an illustrious career in Christian Journalism!! "Blessed are you when men revile you and persecute you, and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so persecuted they the prophets who were before you."

These are thousands of us here in Mississippi who love and appreciate you, and feel a deep sense of loss at your retirement. May the years ahead be years of rich fulfillment in the Lord's service.

Ryburn T. Stancil
Brookhaven

Not church position

Editor:

I'm writing in regard to the article in the August 30, Baptist Record entitled, "Two Resolutions Accuse Record of Biased Position." Our church, Enterprise, is a member of Clarke Association, one of the associations which passed a resolution. While we do not intend to speak out against our association, we must speak up and let you know that the resolution does not speak for Enterprise Baptist Church. We feel you do an excellent job of reporting events that the average baptist needs to be aware of, and your editorials are not what has "widened the schism in our denomination." The struggle for and the abuse of power are responsible for the schism. You have just spoken out against this. Keep up the good work!

This letter was read before the congregation at Enterprise on September 9; and, unlike the resolution voted on by the association, a standing unanimous vote was taken to send this letter to you and to our association.

Danny Bullock, pastor
Enterprise Church
Enterprise

Be wary of power

Editor:

Reference is made to the article in the August 30, 1990, issue of the Baptist Record entitled, "Two resolutions accuse Record of biased position":

The undersigned is a member of Enterprise Baptist Church of the Clarke Association.

I want to state to you and the entire Baptist Record staff that, in my opinion, you give very fair treatment to all matters that you cover.

I am not familiar with the content and wording of the referenced resolutions, therefore I will not comment on them at this time. I will make an effort to obtain a copy of the resolution from our association.

I would like to say to all of our Christian friends that we need to be very wary of and examine very closely any group seeking power in and/or control of our convention, whose history of giving to missions is less than that of our convention as it is now constituted, or has been constituted.

Hopefully it will not come to this, but thankfully, each of our churches is an autonomous body and, as such, will always be able to work in the manner we feel the Lord would have us work.

T. R. Chisolm
Enterprise

Stay on ground

Editor:

Iraq invaded Kuwait in a sneak attack and took it over. Kuwait was a quiet and peaceful little country minding its own business, and Iraq moved in unexpectedly and took over.

Well, unfortunately, we as Christians can be moved in on by Satan if we don't keep alert and on our guard. This is why we have to stay in God's Word and find out what is of God and what is of Satan. If we don't know what is of God, Satan will move in a sneak attack and deliver us unto poverty, sickness, fear, unbelief, etc., just anything he can surprise us with. Satan's attacks are so quiet and stealthy that we don't know what has happened until it's too late.

If we aren't prepared to fight and do battle with our spiritual warfare, Satan will hang around until we're defeated instead of victorious overcomers!

It may not be fair that Kuwait got overcome by Iraq (I don't think it was fair); but to maintain one's freedom (spiritual and worldly), one must stay alert, on guard, and ready to fight at the first inkling of trouble.

Linda Leach
Greenville

Thanks from Nichols

Editor:

Words cannot express the gratitude in our hearts for your prayers, calls, cards, or anything you have done during Caley's stay in the hospital and recuperation. June 11, 1990, will be a day in our lives that we shall never forget. The accident has brought us much closer to our FATHER. We have seen God work a modern miracle. The doctors gave us no hope of his walking again or regaining feeling in his legs. He is walking with the aid of a walker, and most of the feeling has returned to his legs. Each day something new happens in his body.

We just want to say thanks to the pastors in Warren Association and in Jackson. The visits and prayers have kept us going. The people in our convention office were great. We can never thank everyone personally but surely would like to. Above everything else, we are so thankful to our heavenly FATHER.

"We know that all things work together for good to them that love God, to them that are called according to his purpose." Rom. 8:28. We love him, we are called, and we are seeing his goodness.

Caley and Marie Nichols
Louisville, MS

Support groups

The Southern Baptist Convention Women's Missionary Union has requested that I write a book to give churches directions to start support groups for different populations. It would be helpful for readers to send me information about groups operating in their churches. If they know of other churches conducting such groups, that information would also be helpful.

I would like to know who initiated the idea, what different populations are served by groups, what type of preparation was made before starting a group (including training for leaders), and what pitfalls have been encountered. I also would like an evaluation of the satisfaction of the project(s), from the standpoint of the church and of the group members, how has this venture related to evangelism? Would you recommend that other churches start support groups? If no, why not?

Sara Hines Martin
404-436-0180
2950 S. Cobb Dr. 19-3
Smyrna, Ga. 30080



From left are Betty Dobbs, team leader from Philadelphia, Vic Bowman, missionary to Chile from Mississippi, and Nelda Lewis of Philadelphia.



Ruby Thompson of Clinton plays with preschool and first grade missionary kids in Chile.

Mississippi team goes to Chile

By Betty Davis

A group of Mississippi Woman's Missionary Union volunteers traveled to Chile, July 12-24, to lead a Vacation Bible School for the children of missionaries while the missionaries held their annual mission meeting. They met at the Southern Baptist Seminary in Santiago.

Betty Dobbs, First Church, Philadelphia; Alta Walker, First Church, Crystal Springs; Susan Kinton, First Church, Philadelphia; Jymmie Martin, Crossroads Church, Decatur; Betty Barber, First Church, Clinton; Kathryn Houston, First Church, Booneville; Myrtice Richardson, First Church, Philadelphia; Betty Davis, Glade Church, Laurel; Irma Racey, Bay Vista Church, Biloxi; Nelda Lewis, First Church, Philadelphia; Mary Ingram, First Church, West Point; and Ruby Thompson, First Church, Clinton.

"Cuidado! (Look out!) The first day of Vacation Bible School was literally an earth-shaking experience. Argentina had an earthquake and Santiago had two scary tremors. Walls shook, windows rattled, and the wooden clothesline in our dorm fell over.

"Por que no? (Why not?). Thursday night we took the Mississippi missionaries and their families out to eat. They are Eddie and Marilyn Graves, Mike and Annette Racey, Vic and Martha Bowman, and Betty Hart.

"Adonde vas? (Where are you going?). Every church service time, two VBS workers went with a missionary family to a Chilean church. The church members were friendly and greeted us in the traditional South American way . . . with a kiss on the cheek. The president of the Chilean convention, Moises Pinto, welcomed us and sent greetings from Chile to the churches of Mississippi and our state convention.

"Todo el mundo esta contento" (Everybody is happy). The missionaries speak excitedly about their work. They are optimistic about reaching the 12 million people in all of Chile.

Their homes are decorated in Chilean decor. Friends at their churches greet them happily. Even the children think of themselves as Chilean, rather than reminiscing about their roots in the United States.

KUWAIT

From page 3

sion, she said, though Maurice managed to save an oil painting that had been overlooked.

The Iraqi invasion especially frightened her two sons, Graham said, because they had followed news from Liberia, West Africa, where the Grahams formerly served. "They heard that 600 people had been slaughtered there, and then they saw the soldiers here," she said.

But the two boys rallied and seem to have handled the situation well, she said. "I'm stronger from this experience," Peter told his mother. Also, she said the boys no longer take things such as electricity and water for granted.

Embassy personnel coped with the stress of confinement by trying to keep busy with physical things, she said. She taught school subjects to her boys, and they were able to swim in the embassy pool. "Morale was good for people with good attitudes," she said.

Nightly candle-lit prayer services led by Maurice provided a big boost for everyone, she said, as did the singing of Christian hymns.

For now, Mrs. Graham said she plans to visit family and friends in Tennessee and Kansas and explore getting her sons into school.

She also will keep a watchful eye on reports from Kuwait, where her husband and many others are still captives.

Creswell writes for FMB.

Chinese prisons said to hold 63 Christians

WASHINGTON, D.C. — Sixty-three Christians are being held in Chinese prisons or under house arrest for religious reasons, according to the Washington-based Puebla Institute, a Roman Catholic human rights organization. All of the prisoners were involved in religious activities not approved by Chinese authorities, the institute's report said.

The road to success is always under construction.

The older a man gets, the farther he had to walk to school as a boy.

PRESS

From page 3

and laypersons. In addition to the elected officers, the directors are:

Catherine Allen, Samford University, Birmingham, Alabama;

Anna Olive Bannister, Augusta, Georgia;

Ardelle Clemons, Greenville, South Carolina;

Carl L. Kell, Professor of Communication and Broadcasting, Western Kentucky University, Bowling Green, Kentucky;

Don McGregor, Baptist Record editor, Jackson, Mississippi;

Raymond McDaniel (retired) Shreveport Times editor, Shreveport, Louisiana;

R. G. Puckett, Biblical Recorder editor, Raleigh, North Carolina;

Alvin C. Shackleford, Franklin, Tennessee;

Donald L. Sharp, pastor, Faith Tabernacle Baptist Church, Chicago, Illinois;

Hal Wingo, People magazine news editor, New York; and

Dan Yeary, pastor, University Baptist Church, Coral Gables, Florida.

We all have something to be thankful for. If you can't pay your debts, be thankful you are not one of our creditors. — The Prescott (Ontario) Journal

\$500,000 gift will fight hunger in Peru

LIMA, Peru (BP) — The Foreign Mission Board is sending about \$500,000 to help hungry Peruvians hit hard by hyperinflation from government austerity measures.

On Aug. 9 officials of Peru's new administration announced an emergency plan to bolster the country's floundering economy. Overnight, Peru became the most expensive country in South America; the price of food jumped more than 300 percent, according to news reports.

From Aug. 9 to Aug. 10, gasoline prices jumped from about 20 cents per gallon to \$2.25 per gallon; kerosene, a primary cooking fuel, from 15 cents to \$2 a gallon. The cost of bread rose 500 percent, to \$2 a loaf.

"I think a lot of our people are still in shock," said Hayward Armstrong, of Atmore, Ala., chairman of the Southern Baptist mission organization in Peru.

Southern Baptist relief funds will support direct food distribution, soup kitchens, seed distribution, and medical help for hunger-related illnesses. About 35 Baptist relief projects will aid people in 10 areas of Peru, including some remote places where no assistance has yet been provided.

The sudden price hikes triggered

transportation slowdowns, power outages, rioting and looting, according to news reports.

The New York Times reported that some Peruvians called the austerity measures "Fuji shock," after Peru's new president, Alberto Fujimori, who was elected June 10. Fujimori reportedly had promised he would not try to revive Peru's economy with shock tactics.

Peru's second vice president, Carlos Garcia, former president of the Evangelical Baptist Convention of Peru, told Baptist Press he felt the measures were necessary for Peru's economic stabilization and development. "We're making the best effort possible . . . to see that the poorest suffer the least during this period of economic adjustment," he said.

The government is channeling millions of dollars from outside sources into social relief programs such as food distribution, Armstrong said. A week after the austerity measures were announced, Peru's government declared that all Peruvian salaries be increased 300 percent and decreed one extra month's salary for all workers. But the need is "much greater than the government or existing social agencies can care for," Armstrong said.

Ocean destroys, baptizes

SANDY BAY, St. Vincent — After Sandy Bay Baptist Church on the island of St. Vincent fell into the ocean, many thought the struggling congregation also would fold, said Southern Baptist missionary Ruth Ann Green. Almost a year ago, a tidal wave caused by Hurricane Gabrielle washed part of the church into the Atlantic Ocean. The building was

destroyed, but the congregation survived.

The St. Vincent Baptist Convention and Southern Baptist missionaries helped the church set up a tent where some 50 people now worship weekly. On Sept. 2 in the Atlantic, 10 new Christians were baptized. They accepted Christ as Savior during evangelistic services held in the tent.

OPTIONS

From page 2

can have seminaries in the future commensurate with the ones we have now. We can proclaim liberty and freedom, and the traditional Baptist beliefs in soul competency, local church autonomy, and separation of church and state, among others. We can build into our denominational structure a bill of rights to protect minority views from the tyranny of the majority. We can work together with mutual respect and disagree in love. We can be inclusive rather than exclusive. We can endorse men and women to serve as chaplains. We can participate in the denomination with dignity and not be nor feel like outsiders.

As delightful as the advantages may sound, the disadvantages are overwhelming. There is the sheer grief of the death of an institution that we have loved all of our lives, or at least its death as to us. Consider the enormity of the task of building an association of churches into a force that can fund missions and education, provide literature, and carry on all the programs that a denomination must have to be effective in ministry and mission.

A serious disadvantage is that we just don't want to do it. Even those who have reached the point of

understanding the inevitability of this separation are reluctant to admit it or to contemplate the consequences.

And where do we go? Where do we begin? Is a possible answer the Southern Baptist Alliance? If so, we must change our philosophy set forth in the SBA covenant. That covenant states that "The Southern Baptist Alliance is an alliance of individuals and churches dedicated to the preservation of historic Baptist principles, freedoms, and traditions and the continuance of our ministry and mission within the Southern Baptist Convention." Has the convention veered so far off course that it is time for the Southern Baptist Alliance to reconsider its intent to stay within the Southern Baptist Convention? The fundamentalists have created an image of the SBA as a haven for liberals. Can we overcome this stigma and be acceptable to the mainstream, such as those who are a part of Baptists Committed? Or is Baptists Committed a proper vehicle to board to get wherever it is we are trying to go?

I don't know the answer. The urgency of the moment demands that we give diligence to the search for an answer.

I do know that it is time for us to stop moaning and groaning in reaction to what is being done to us and try, under God's leadership, to determine our own destiny.

Tom Sims is an attorney in Richton.

Chapman meets prayer leaders

DALLAS (BP) — Southern Baptist Convention President Morris Chapman met privately for more than three and one-half hours with key convention prayer leaders Sept. 1 at Mt. Lebanon Baptist Encampment near Dallas to discuss prayer and spiritual awakening.

Orleans (site of the 1990 SBC annual meeting), God had directed him to emphasize prayer and spiritual awakening if he were elected president of the SBC.

"Once I was elected, one of my first thoughts was to call together these prayer officers of our convention agencies," he said.

"I wanted to listen to them and hear some of the things that they had learned about prayer since first calling Southern Baptists to solemn assembly in September of 1989."

Throughout the weekend Cedars of Lebanon retreat, speakers asserted that the SBC was suffering under the remedial judgment of God and needed desperately to repent.

Since he had not heard the sermons referring to judgment, Chapman said it was difficult for him "to determine how God views our spirituality at the present time," but he agreed that Southern Baptists need to seek God in humility and repentance.

He declined naming specific sins from which Southern Baptists need to repent, saying, "I think we first as a corporate body must be sure we're bringing ourselves into the presence of God, then he most likely will reveal to us the times in which we have failed to follow him."

Chapman said he reported to the prayer leaders the great number of converts in Kenya and Korea whom he had helped to baptize during recent evangelistic trips.

"I've seen God moving in an extraordinarily powerful way," he said.

"I pray God will bring that kind of awakening to America. It will require repentance, confession, surrender, and sacrifice."

In a sermon following the meeting with Chapman, Blackaby urged prayer retreat participants to pray for their convention president, who has "a deep, burdened heart for spiritual awakening."

"Mail SBC reservations by Oct. 1"

NASHVILLE, Tenn., (BP) — Hotel reservations for the 1991 Southern Baptist Convention annual meeting should be mailed Oct. 1, Convention Manager Ernest E. Mosley announced.

The meeting will be held June 4-6 in Atlanta, Ga.

Housing request forms are available from the offices of Baptist state convention executive directors and the September issue of *The Baptist Program* magazine, Mosley said. They were in the Sept. 13 *Baptist Record* also.

The forms provide complete instructions for filing. They also list hotels in the 8,000 room Southern Baptist block, their rates, distances from the convention center, and the amount of deposit each requires.

Requests postmarked Oct. 1 will

receive priority. The Atlanta Convention and Visitors Bureau will assist in finding rooms for others after requests postmarked Oct. 1 have been filled.

The Atlanta Convention and Visitors Bureau will fill the request Oct. 15, after all forms postmarked Oct. 1 have had time to arrive in Atlanta.

Registrants may not submit more than one request per person. The housing bureau's computer will cancel all copies of multiple requests by the same individual.

Multiple registrants may submit as many as, but not more than, ten individual requests in the same envelope.

The convention's block of 8,000 rooms, the largest block of rooms ever held, is spread among 28 Atlanta hotels. However, many rooms that are

ATTENTION YOUTH DIRECTORS - MARK YOUR CALENDARS NOW!

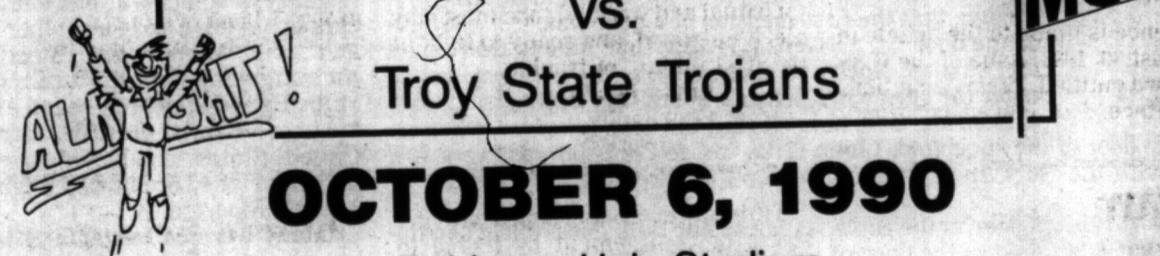
Youth Night at the Stadium

Come see the National Champion MC football players.

Mississippi College Choctaws

vs.

Troy State Trojans



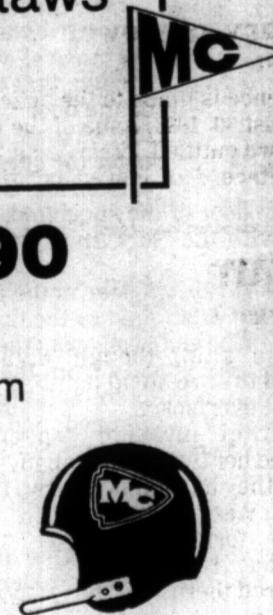
OCTOBER 6, 1990

Robinson-Hale Stadium
and Mississippi College Coliseum

5:15 p.m.

Game at 7:00 p.m.

\$5.00 Per Ticket



**FOR GROUP INFORMATION AND REGISTRATION CALL:
Office of Admission 925-3286**

Catherine Allen seeks greater involvement of women

SEOUL, Korea (BWA) — The evangelization of women by women is one of the greatest concerns of Catherine Allen, the newly elected president of the Baptist World Alliance Women's Department.

Allen, of Birmingham, Ala., was elected to the post during the ninth Baptist Women's Leadership Conference Aug. 10-13, held in conjunction with the 16th Baptist World Congress in Seoul. She will serve for the quinquennium 1990-95.

Her concern stems from several sources.

She has reviewed several major Baptist world evangelization strategies and has found that "women aren't in there," Allen said. "Women are not addressed as a focal group."

This oversight probably was not intentional, she said. "The men who made up these documents don't think they've ignored women. They did not mean to." Nonetheless, women should not be discriminated against in efforts to win the world for Christ, she said.

Also, the number of single women missionaries is declining, and the number of women as a proportion of overseas missionaries is on the decline, she said.

Involving women in reaching other women for Christ will be a priority during her term in office, she said. She also plans to address the question of why women are not going into missionary service.

Both issues are of much greater concern to her, she said, than the issue of women's ordination, which has received much attention and headlines in some Baptist conventions.

Her overriding concern as she leads Baptist women throughout the world will be to ensure that women continue to have opportunities to learn, lead,

respond to God's call, break new frontiers, and serve in every way God directs, she said.

In North America, Allen plans to promote more aggressively and creatively the Baptist Women's Day of Prayer.

Allen spent 26 years on the staff of the Woman's Missionary Union, SBC.

Allen left WMU in 1989 to become executive director of the Sesquicentennial Commission at Samford University in Birmingham, her alma mater. She also is coordinator of the Sesquicentennial of the Southern Baptist Convention, which will be observed in 1995.

Keenly interested in history, Allen once wanted to be a history teacher. Instead, she married one. Her husband, Lee, is professor of history and historian at Samford.

It was in 1980, while writing the biography of pioneer Southern Baptist missionary Lottie Moon, that Allen sensed a desperation that women were still not fully able to use their gifts in missions and ministries.

But she also "gained a belief that a woman with a valid call and a good spiritual pilgrimage can make a major mark in ministry if she's willing to adapt and innovate under God's leadership," Allen said.

Allen's family provides one example of adapting and innovating to help her fulfill her calling to ministry. When her first child was born in 1967, she and her husband agreed to hire a sitter — whose salary was more than Allen herself made — so that she could continue her ministry.

"Every woman has to be herself," Allen said. "The principle is that the child had to be well-cared for. The second is that the woman has to be fulfilling God's call for her. I can hardly believe that any woman's calling



Catherine Allen, Birmingham, Ala., center, back row, was elected in Seoul, Korea, as president of the Women's Department, Baptist World Alliance. Aduke Akinola, to her right, Nigeria, was elected secretary-treasurer. Also pictured are presidents of various Baptists women's unions, worldwide.

Among them are Beatrice Nokurt, Cameroon, Africa; Mercy Rao, India, Asia; Julia Gero, Europe; Dorothy Sample, USA, right on back row, North America; Jan Bowman, New Zealand, South West Pacific; Clelia Machinandiarena, Argentina, Latin America. (Photo by Anne McWilliams)

would be restricted to staying at home with the children, unless it was an exceptionally needy child."

In her Birmingham neighborhood, Allen is known as the "bag lady" for gathering bits of shrubbery and garden clippings from her neighbors' trash during her jogs around the neighborhood. She uses the dried flowers, weeds and clippings to make

elaborate floral arrangements for her home, office, and church.

Allen credits her home church in Birmingham for teaching her the importance of involving all people in the congregation in ministry, and for making provisions for them to serve. Her church gave her the opportunity to develop her creative, leadership and writing skills, she said.

Her church also helped provide for her to attend Samford, where she received her bachelor's degree in English and journalism. She later received a master of business administration degree from Emory University.

"Everything that I've done in my life is based on opportunities I first had in my local church," she said.

Devotional

Doors

By Irene Martin

A professor at New Orleans Seminary remarked that the Bible can shed a lot of light on commentaries if we will just let it. Sometimes it seems that we read so many commentaries we don't have to study the Bible. Commentaries can be helpful, however, particularly in a thematic study such as the application of numbers in scripture, the plan of salvation, heaven, etc. A study such as this brings out the consistency in God's Word and his orderly plan throughout.

In preparation for writing a senior adult musical, "Doors of Life," I was amazed anew at the significance and importance of doors in God's plan for redemption. How sad, though, that the first mention of a door was, "... sin lieth at the door . . ." (Gen. 4:7). But then follows God's plan for "saving" Noah and seven others. The only way was to enter the one door of the ark. When they entered and were safe inside, God, himself shut the door. Likewise, when we enter the door of the sheepfold, (John 12:1), we, as Christian believers, are sealed with the Holy Spirit of promise; and we are safe unto the day of redemption.

The most critical door in the Bible, as far as our faith goes, was when the great stone was rolled to the door of the sepulcher; but the concern of the women, "Who shall roll away the stone from the door?" was needless, for the stone was rolled away from the door . . . He Lives!

Revelation is the culmination of events which happened in Genesis: access to the tree of life is regained; and death, which was made part of life in Genesis, is conquered and is no more. So, though in Genesis sin lay at the door, in Revelation there is the reassuring passage, "Behold, I stand at the door and knock . . ." and the last mention of a door, "... a door was opened in heaven . . ." (Rev. 4:1).

And so it goes throughout the Bible: man's failures and shortcomings; God's promise and provision for redemption.

And so it goes throughout life. Did you ever notice that when God shuts a door, another one is opened — usually leading to something even better and more rewarding. The secret, I have found, is in Habakkuk, Chapter 2, "I will watch to see what he will say to me . . . the vision is for the appointed time . . . it may take some time, wait for it . . ." Once we have entered that one and only door, then we can depend upon God to open and shut the doors of this life.

Martin is proofreader/secretary, the Baptist Record.

Iraq in the first century. Tradition holds that the Apostle Thomas evangelized Jewish communities there. The Ancient Church of the East, or Assyrian Church, is the oldest church body in the nation, but Catholics of various stripes are far more numerous.

Protestant missionaries entered the nation in the 19th century. All American missionaries were expelled in 1969, and their schools were closed or taken over by the government. But most of their churches stayed open under Iraqi leadership.

Islam is the state religion, according to the 1970 constitution, but that document states that freedom of religion and worship are guaranteed. No proselytizing or Christian broadcasting is allowed, and private publishing is carefully controlled by the government.

Bridges writes for FMB.

By Erich Bridges

AMMAN, Jordan (BP) — Evangelical Christians in Iraq are experiencing spiritual revival and growth, according to a Jordanian Christian leader who preached in Baghdad earlier this year.

The evangelical Protestant church in Baghdad, the Iraqi capital, has grown to about 600 members, Fawaz Ameish said in an interview in Amman, Jordan. Ameish, pastor of Amman Baptist Church, spent two weeks preaching in Iraq before the Iraqi invasion of Kuwait.

Iraqi evangelicals attend four churches in Baghdad and three other cities and have "many home meetings," Ameish said. Recent spiritual renewal at the Baghdad church began after a Lebanese Baptist preacher from the United States conducted services there and "the Lord moved mightily," Ameish reported.

"Many were converted and joined the church," the Jordanian pastor said. "All the week it is like a beehive, even now. I went there and many came and gave their lives to the Lord. There is true revival going on in that church."

Ameish said he became so excited during his visit that he considered beginning Baptist work in Iraq, but he was told new denominations could not be started there now. Instead, he strongly encouraged evangelicals there to seek permission to start more churches.

About 25 new Christians from Iraq attended a summer training conference in Amman just before the invasion and were stranded there for a time, Ameish said. Seventeen were

baptized in Jordan before returning to Iraq in late August.

Christians in Iraq, a tiny minority in a nation that is 96 percent Muslim, were once persecuted by radical members of the ruling military council, Ameish said. Some believers were detained or imprisoned.

"But when Saddam Hussein got rid of those extreme people from his council and had power in his hand, he released (the Christians)," Ameish said. "He became very kind and nice to all the Christian groups. He even visited the homes of some Christians. Imagine! After this persecution some revival took place in the church."

Other minority groups have not been as free to operate. Saddam's police state suppresses any internal groups it opposes, including some Muslims, according to human rights groups.

Christianity came to what is now

First Church, Atlanta, sells property

ATLANTA (BP) — Members of First Church of Atlanta voted Aug. 29 to sell most of the church's 14-acre site in midtown Atlanta to an unnamed buyer for \$43.5 million.

On Aug. 26, the congregation approved plans for a new \$40 million facility. The church bought 52 acres of land on the northern edge of Atlanta's city limits in October 1988 after members voted to sell the midtown property.

Charles Stanley, former Southern

Baptist Convention president, is pastor of the 12,000-member church.

First Baptist will continue to occupy its current facilities until April 1994. Plans for the new facility call for a 145,000-square-foot sanctuary to seat 7,000 people, a small lake, gardens with fountains and a reflecting pool, picnic facilities and walking trails.

First Church has been in downtown Atlanta since 1848. The current sanctuary was constructed in 1930.

— You don't work alone . . . we're right alongside you . . . and lo, He is with us always. —

alongside

This Issue of alongside is a Supplement

to the BAPTIST RECORD, Mississippi Baptist Convention Board



"Who Woulda Thought It?."

by Marjean Patterson

Who woulda ever thought about alongside being part of the BAPTIST RECORD? Well, here we are!

For more than ten years we have published a quarterly promotion newspaper to help keep our church and association WMU leaders up-to-date on what's happening each quarter in WMU.

Now comes this wonderful opportunity for our distribution to be greatly multiplied! Whereas we have been publishing 14,000 copies of alongside each quarter, we instantly increase our distribution to 118,000 by this method.

I'm hoping that at least two of our four issues during the next year will be part of the BAPTIST RECORD. Though it's more expensive for us to use the RECORD, we can't possibly ever produce and mail 118,000 copies of alongside on our own.

Every month the RECORD will be including a list of furloughing foreign missionaries who are residing in Mississippi. Look for this list in the second week's issue of the RECORD each month. I am thrilled with the opportunity for so many of our folk to know about all the missionaries who are here in the state on furlough. These missionaries make wonderful pulpit guests year-round—not just during our December emphasis on foreign missions!

No—I never would have thought about us having such prominent space in our BAPTIST RECORD but I'm certainly grateful that we do!

CONGRATULATIONS!

The following WMU leaders have received leadership diplomas in 1990:

Church Diploma:

Mrs. Diane Coleman, First Baptist Church, Boyle, Bolivar Association, study in the area of Baptist Young Women.

Associational WMU Leadership Diplomas:

Mrs. Miriam H. Crowe, Tallahatchie Association
Mrs. Sheila H. Conerly, Walthall Association
Mrs. Margaret Ann Fortenberry, Jones Association
Mrs. Jackie G. Keyes, Jeff Davis Association
Mrs. Alene Dunn, Jeff Davis Association
Mrs. Ann Bayles, Jeff Davis Association



Thursday
September 20, 1990

Produced in cooperation
with the Baptist Record.



RETREAT LEADERS:

Gwen Williams, Home Missionary, New Orleans, LA
Connie Bunch, Homemaker, Jackson
Dr. and Mrs. Lee Cope, Dentist and Homemaker, Clinton
Paul Jones, Executive Director, Christian Action Commission, Jackson
Beth Holmes, Consultant, Christian Action Commission, Jackson

DEADLINE FOR REGISTRATION: OCTOBER 10

EMPOWERED...
You can because He can!

BAPTIST YOUNG WOMEN RETREAT

October 12-13, 1990
Camp Garaywa

TO REGISTER:

Send the following information to:
WMU Office, Box 530, Jackson, MS 39205.

Name of conference; date of meeting, church name; association; number attending; amount enclosed; name of person sending registration, address, city, zip, phone. Please attach a list of names of those being registered.

Send \$21 per person. Make checks payable to:
Woman's Missionary Union.



IT'S RETREAT TIME AGAIN!
CAMP GARAYWA, CLINTON

OCTOBER 12-13, 6:00 SUPPER—12:30 LUNCH

All nurses throughout our state . . . you're invited to spend wonder-filled hours together in a setting which invites relaxation . . . renewal and a keener realization of what it means to serve Christ through your vocation.

FIFTH ANNUAL BAPTIST NURSES FELLOWSHIP RETREAT

YOU'LL HEAR:

- DR. PAUL JONES, Executive Director-Treasurer of the Christian Action Commission of Mississippi - "Issues and Answers"
- Missionary KAY BROWN on furlough from Barranquilla, Colombia - "Holding Clinic in the Bush"
- Musician LIBBY JONES from Denham Springs, Louisiana, sharing her testimony in song
- WANDA DUBISSON, •REGINA GUNTER, and •KAY WILSON, State BNF officers, telling about their mission project to help Hurricane Hugo victims in Puerto Rico
- And . . . time aplenty to be still and draw closer to the Lord.

Cost: \$21 per person (Bring linens and towels.)

TO REGISTER: SEND THE FOLLOWING INFORMATION TO: WMU Office, Box 530, Jackson, MS 39205
Name of conference; date of meeting; church name; association; number attending; amount enclosed; name of person sending registration, address, city, zip, phone. Please attach a list of names of those being registered. Send \$21 per person. Make checks payable to: Woman's Missionary Union.



Dr. Paul Jones



ATTENTION - ALL GIRLS IN ACTION!

Mississippi WMU Announces A "WMU Special Day" Poster Contest!

The Executive Board of Mississippi Woman's Missionary Union has announced a poster contest for WMU Special Day, 1991. All GAs in Mississippi are eligible to enter.

The rules for the contest are:

1. Posters should be a two-color drawing on white 8½" X 11" paper. (WMU will have it enlarged to poster size for printing.)
2. Posters should represent the Special Day theme, "Beyond Our Dreams." This theme is taken from Ephesians 3:20-21 (TLB).
3. Each entry should have the following information on the back:
Name • Age • Address • Phone
GA Leader • Church • Town • Association
4. The winning poster will be chosen by a committee of the WMU Executive Board, January 21-22, 1991. The winner will be notified within three weeks.
5. Poster entries should be sent to Mississippi WMU, P. O. Box 530, Jackson, MS 39205. Send entries flat. Deadline for entries is December 15, 1990.

The chosen poster will be printed and distributed to Baptist churches all over Mississippi. The winning GA artist will be recognized at the WMU Annual Meeting in March at First Baptist Church, Jackson.

WMU Special Day is observed in May each year. It is a time when WMU members learn about special needs not provided for through other means. The Edwina Robinson Offering taken on this day provides seminary scholarships to missions volunteers; a monetary gift to missionary appointees from Mississippi; love gifts to MKs in college in Mississippi; help for WMU in new work areas of our country; Bibles for our Seamen's Centers; funds for area WMU work in our state; and funds for Camp Garaywa.

All Mississippi GAs are encouraged to participate in this exciting contest.

Baptist Women Prayer Retreat February 15-16, 1991 Camp Garaywa

Friday Supper 6:00 — Saturday lunch 12:30

RETREAT PRAYER LEADER: Barbara Joiner, Columbiana, Alabama
(Author of "Yours For the Giving," speaker and conference leader)

MUSIC LEADER: Karen Hardy, Music Assistant, Morrison Heights Baptist Church, Clinton

Plan to be part of this time for . . .
Meditation Music And More

COST: \$21 per person
Please bring linens, towels, Bible.



Barbara Joiner

TO REGISTER

SEND THE FOLLOWING INFORMATION TO: WMU Office, Box 530, Jackson, MS 39205:

Name of conference; date of meeting; church name; association; number attending; amount enclosed; name of person sending registration, address, city, zip, phone. Please attach a list of names of those being registered. *Send \$21 per person. Make check payable to Woman's Missionary Union.*

A Look Ahead

OCTOBER

- | | |
|-------|--|
| 5-6 | GA Grandmother/Granddaughter Overnight, Garaywa. Friday, 4 p.m.-Saturday, 12:30 p.m. |
| 12-13 | Baptist Nursing Fellowship, Garaywa. Friday, 6 p.m.-Saturday, 12:30 |
| 12-13 | BYW Retreat, Garaywa. Friday, 6 p.m.-Saturday, 12:30 |
| 26-27 | GA Mother/Daughter Overnight, Garaywa. Friday, 4 p.m.-Saturday, 12:30 |

NOVEMBER

- | | |
|-------|---|
| 9-10 | GA Mother/Daughter Overnight, Garaywa. Friday, 4 p.m.-Saturday, 12:30 |
| 18-21 | Foreign Mission Study |

DECEMBER

- | | |
|-----|--|
| 2-8 | Foreign Missions Week of Prayer and Lottie Moon Christmas Offering |
|-----|--|

Mississippi BYW Prayer Network to be Launched in October



Reacting to the sad, but true fact that only 18% of Mississippi's Baptist churches have a BYW organization, and believing that prayer is a vital key to motivation, a planning group of BYWs, along with Monica Keathley, Mississippi BYW Consultant, has created what they are calling the Mississippi BYW Prayer Network. The purpose of this network will be to pray for GROWTH in BYW across Mississippi during the 1990-91 church year. The theme for the Network will be, "EMPOWERED... We Can Because He Can!"

Anyone who wants to may be a part of the BYW Prayer Network by filling in the form below and sending it to Monica Keathley, WMU Department, Box 530, Jackson 39205. BYW members and organizations are especially encouraged to participate.

In order for members of the Network to know how to pray, requests and answers to prayer will appear in each issue of alongside during the 1990-91 year. Some coordination will be done on the associational level by associational BYW directors.

Any requests concerning growth of BYW in Mississippi should be sent to Monica Keathley. The Network will depend on requests coming in from the field.

The motto of the Prayer Network is a quotation from Sallie Bailey Jones, a pioneer in WMU work:

"The task is so great, there is so much to be done, that it will be impossible to accomplish it unless we spend much time in prayer. It is only through prayer that there will come power in our service. Always it has been our experience that the results were large --not when we were most active, but when we prayed most."

YES! I WANT TO PARTICIPATE!

Name (name of contact person if joining as an organization)

Address _____ City _____ Zip _____

church name _____ Address _____ City _____ Zip _____

Association _____

CHECK ONE:

- I am joining as an individual We are joining as a BYW organization
 Other (specify) _____

PRAYER REQUESTS FOR BYW GROWTH:

1. Pray for a new organization beginning in Washington Baptist Church, Washington. Judy Freeman is the leader.
2. Pray for one new BYW organization in Warren Association.
3. Pray for a BYW to be organized at Main Street Church, Hattiesburg.
4. Several groups have requested prayer for growth in commitment and members.
5. Pray for a new group to begin at East Pleasant Ridge Baptist Church, Baldwyn.
6. Pray for another BYW group to begin in Calhoun Association.



FALL FUN for GAs

Three overnight events have been planned for GAs and their mothers or grandmothers this fall. Participants will learn about missions as they visit with career and summer missionaries, sing songs, and play games from around the world.

There needs to be an adult for each GA with the only exception being when there are sisters. Substitute moms or grandmothers are welcome to come. Church groups with sixteen or less who register early can be placed in the same cabin by request.

OCTOBER 5 and 6 GRANDMOTHER/GRANDDAUGHTER OVERNIGHT

The first event is for GAs and their grandmothers or Baptist Women and their GA-age granddaughters. (school grades one through six)

OCTOBER 26-27 or NOVEMBER 9-10 MOTHER/DAUGHTER OVERNIGHT

The other two fall fun activities are designed for GAs (grades one through six) and their mothers or substitute moms.

Registration for all three events will be between 4:00 and 6:00 on Friday afternoon. Participants will need to bring sheets or sleeping bags, towels, washcloths, casual clothes, personal items, Bible, current Discovery magazine, pen or pencil.

The cost of the Overnight is \$21 per person, which includes lodging, three meals, crafts and insurance. The events conclude with lunch on Saturday. Return registration form to the WMU office.

FALL GA EVENTS (circle one)

Grandmother/Granddaughter Overnight/October 5-6

Mother/Daughter Overnight/ October 26-27

Mother/Daughter Overnight/November 9-10

GA Member	School Grade	Mother/Grandmother
1.		
2.		
3.		
4.		
5.		
6.		
Church	Association	
Person sending registration		
Address		
City	Zip	
Home phone	Work phone	

Enclosed is \$ _____ for _____ persons.
(\$21 per person)

Please place all our group in the same cabin.

Make checks payable to: Woman's Missionary Union.
Mail to: WMU, Box 530, Jackson, MS 39205

Missions Special



Acteens/High School Baptist Young Men

Saturday, January 19, 1991

10 a.m.-2 p.m.

Temple Baptist Church, Hattiesburg

Steve Smith

Missionary Speakers . . . Mission Activities . . . and much more.
Special Guest: Steve Smith, missionary to Argentina (more details to follow)

WMU Fall Area Meetings

Area	Date/Time	Place	Missionary/WMU Staff
1	October 18, 10 a.m. 7 p.m.	FBC, Oxford Horn Lake BC	Charles and Nita Boudreaux, Guyana Trish Simmons
3	October 25, 10 a.m. 7 p.m.	FBC, Charleston FBC, Boyle	Susan Puckett, Taiwan Jan Cossitt
4	October 23, 10 a.m.	FBC, Louisville	Rachel Dubard, Liberia Marjean Patterson
6	November 1, 10 a.m. 7 p.m.	FBC, Philadelphia Bay Springs BC	Steve and Vidonia Smith, Argentina Ashley McCaleb
7	October 25, 10 a.m. 7 p.m.	FBC, Crystle Springs Washington BC	Sherrie Meilstrup, Argentina Ashley McCaleb
9	October 27, 10 a.m.	FBC, Gulfport	Acteens Event Jan Cossitt

FURLoughing MISSIONARIES

Name	Address	Country	Arrival	Departure	Teleph.
Charles Boudreaux (Nita)	107 Clinton Blvd., D-2 Clinton 39056	Guyana	7/90	6/91	924-9657
Karen Brown	P. O. Box 173 Golden 38847	Colombia	8/90	8/91	454-9706
Rachel Dubard	Rt. 1, Box 87 Carrollton 38917	Liberia	6/90	12/90	237-6278
Margaret Fairburn	c/o Mrs. Earl Skinner Rt. 4, Box 249 Tylertown 39667	Liberia	6/90	2/91	876-2729
Paul Gay (Hannah)	1606 Pear Orchard Place Jackson 39211	Ethiopia	8/90	7/91	957-1394
Donald McCain (Rose)	5107 Myrtle Moss Point 39563	Portugal	7/90	6/91	475-0362
Dennis McCall (Margaret)	3331 Old Canton Road Jackson 39216	Burundi	7/90	1/91	366-7922
John McNair (Kathy)	107 Fredrick Street Brandon 39042	Uruguay	7/90	12/90	825-4023
Dennis Meilstrup (Sherrie)	Rt. 3, Box 146 Meridian 39301	Argentina	6/90	6/91	693-7186
Susan Puckett	Rt. 7, Box 3570 Columbus 39701	Taiwan	5/90	3/91	328-7638
Charles Ray (Mary Elizabeth)	P. O. Box 332 Purvis 39475	Japan	retiring		794-6345
Paul Roaten (Betty)	P. O. Box 175 Ethel 39067	Uruguay	6/90	1/91	674-5711
John Smith (Neil)	377 Edenbrook Drive Brookhaven 39601	Indonesia	retiring		835-0773
Steve Smith (Vidonia)	27 Kimberly Drive Laurel 39440	Argentina	6/90	6/91	649-8843
Roger Stacy (Penny)	520 Magazine Street Tupelo 38801	South Brazil	7/90	6/91	489-1692
Roger Swann (Beverly)	611 Sunrall Road Columbia 39429	Tanzania	8/89	(leave of absence)	736-4105
Edd Trott (Freda)	5268 WayneLand Drive Jackson 39211	Brazil	retiring		956-3767

(Watch for an updated Furloughing Missionaries list in the second-week issue of the BAPTIST RECORD each month, beginning in October.)

1991 WMU CALENDAR OF ACTIVITIES

JANUARY

- 19 Acteens/High School Baptist Young Men Missions Special, Temple Baptist Church, Hattiesburg, 10 a.m.-3 p.m.
 25-26 Ministers Wives Retreat, Garaywa, Friday, 5:30-Saturday, 2 p.m.

FEBRUARY

- 10-16 Focus on WMU
 15-16 Campus Baptist Young Women Houseparty, Clarke College, Newton, Friday, 6:30-Saturday, 1 p.m.
 15-16 Baptist Women Prayer Retreat, Garaywa, Friday, 6 p.m.-Saturday, 1 p.m.
 17-20 Home Mission Study

MARCH

- 1-2 Acteens Convention, First Baptist Church, Clinton, Friday, 7 p.m.-Saturday, 4 p.m.
 3-10 Week of Prayer for Home Missions and Annie Armstrong Easter Offering
 8-9 Mission Friends/GA Leader Retreat, Garaywa, Friday, 5 p.m.-Saturday, 2 p.m.
 16 GA Day at Central Hills, Central Hills Retreat, 10 a.m.-3 p.m.
 18-19 WMU Annual Meeting, First Baptist Church, Jackson, Monday, 2 p.m.-Tuesday, 4 p.m.

APRIL

- 12-13 GA Mother/Daughter Overnight, Garaywa, Friday, 5 p.m.-Saturday, 1 p.m.
 19-20 Third Grade GA Mother/Daughter Overnight, Garaywa, Friday, 5 p.m.-Saturday, 1 p.m.
 25-26 Associational WMU Officers Training, Garaywa, Thursday, 5:30 p.m.-Friday, 1 p.m.
 26-27 Associational WMU Officers Training, Garaywa, Friday, 5:30 p.m.-Saturday, 1 p.m.

MAY

- 4 Acteens/High School Baptist Young Men Missions Special, North Oxford Baptist Church, Oxford, 10 a.m.-3 p.m.
 6 WMU Special Day and Edwina Robinson Offering
 18 Baptist Women/Baptist Young Women Regional Meeting North, First Baptist Church, Oxford, 9 a.m.-3 p.m.

JUNE

- 2-3 WMU, SBC, Annual Meeting, Atlanta, GA
 3-7 GA Camp, Garaywa. Registration begins Monday, 10 a.m., camp concludes Friday, 12:30
 7-8 Acteens Overnight, Garaywa, Friday, 5:30-Saturday, 3:30 p.m.
 10-14 GA Camp, Garaywa
 10-14 GA Camp, Central Hills. Registration begins Monday, 10 a.m., camp concludes Friday, 12:30.
 17-21 GA Camp, Garaywa
 21-22 First and Second Grade GA Mother/Daughter Overnight, Garaywa, Friday, 4 p.m.-Saturday, 2 p.m.
 22-28 WMU Conference, Ridgecrest Conference Center
 24-28 GA Camp, Garaywa

JULY

- 1-3 GA mini-camp, Garaywa. Registration begins Monday, 10 a.m., camp concludes Wednesday, 11:00.
 1-5 Acteens Camp, Central Hills. Registration begins Monday, 10 a.m., camp concludes Friday, 12:30.
 8-12 GA Camp, Garaywa
 13-19 WMU Conference, Glorieta Conference Center
 15-19 GA Camp, Garaywa
 22-26 GA Camp, Garaywa
 29-Aug. 3 GA Camp, Garaywa

AUGUST

- 12 WMU Leadership Training, Garaywa, 6:30-9:00 p.m.
 13 WMU Leadership Training, Garaywa, 9:30 a.m.-2:30 p.m.; 6:30-9:00 p.m.
 14 WMU Leadership Training, Garaywa, 9:30 a.m.-2:30 p.m.
 15 WMU Leadership Training, Garaywa, 9:30 a.m.-2:30 p.m.
 16 WMU Leadership Training, Garaywa, 9:30 a.m.-2:30 p.m.
 17 WMU Leadership Training, Garaywa, 9:30 a.m.-2:30 p.m.
 19 WMU Leadership Training, First Baptist Church, Tupelo, 6:30-9:00 p.m.
 19 WMU Leadership Training, First Baptist Church, Hattiesburg, 6:30-9:00 p.m.
 20 WMU Leadership Training, First Baptist Church, Tupelo, 9:30 a.m.-2:30 p.m.

- 20 WMU Leadership Training, First Baptist Church, Hattiesburg, 9:30 a.m.-2:30 p.m.

SEPTEMBER

- 8-11 State Mission Season of Prayer and Margaret Lackey Offering
 14 Baptist Young Women Training, Area I, First Baptist Church, Sardis, 10 a.m.-2 p.m.
 20-21 GA Grandmother/Granddaughter Overnight, Garaywa, Friday, 5 p.m.-Saturday, 1 p.m.
 28-Oct. 4 WMU New England Tour

OCTOBER

- 11-12 Baptist Young Women Retreat, Garaywa, Friday, 5 p.m.-Saturday, 1 p.m.
 11-12 Baptist Nursing Fellowship Retreat, Garaywa, Friday, 6 p.m.-Saturday, 1 p.m.
 18-19 Acteens Leaders Get-Away, Holiday Inn Downtown, Jackson, Friday, 7 p.m.-Saturday, 2 p.m.

NOVEMBER

- 1-2 Baptist Women/Baptist Young Women Regional Meeting, Gulfshore Assembly, Friday, 5 p.m.-Saturday, 1 p.m.
 16 Acteens/High School Baptist Young Men Missions Special, First Baptist Church, Kosciusko, 10 a.m.-3 p.m.
 17-20 Foreign Mission Study

DECEMBER

- 1-8 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

1990 SUMMER CAMP REPORT

Thirty young women served the Lord this summer at Camp Garaywa through WMU's missions camping program. There were 2,059 GAs at Camp Garaywa, 124 GAs and 109 Acteens at Central Hills Baptist Retreat, for a total of 2,292 for the summer.

The theme for the summer was "Share the Joy." The campers learned how to share the joy of Jesus through visits and talks with missionaries, Bible study, mission study, quiet time and recreational activities.

There were a total of 360 decisions made by campers during the 10 1/2 weeks of summer camp.

Shown in the photo, left to right: First row: Ashley Hopewell, Iuka; Tiffany Downs, Mandeville, LA; Cami McGehee, Batesville; Becky Ainsworth, Jackson; Denise Griffin, Ellisville; Dawn Alexander, Little Rock; Tracy Davenport, Petal.

Second row: Nancie Everett, Amory; Bonny McCraw, Caledonia; Tina McDonnieal, Laurel; Tiffany Allen, Calhoun City; Kim Herrington, Lucedale; Dawn Kelly, Jackson.



Third row: Misty Smith, Centreville; Linda Henley, Hickory; Monica Parkman, Brandon; Debbie Moore, Petal; Sissy Merritt, Ellisville; Jan Johnson, Laurel; Shannon Varnado, Natchez.

Fourth row: Lisa Martin, Cato; Andrea Sykes, Quitman; Jennifer Shelton, Columbus; Melody Miles, Biloxi; Leah Meadows, Laurel; Holly Guarr, Water Valley; Kimandria Moody, Jackson; Mandy Stegall, Pontotoc; Jeanne Slade, Poplarville; and Charla Harrison, Lauderdale.

alongside
published by Mississippi WMU Department

Marjean Patterson	executive director-treasurer
Ashley McCaleb	Baptist Women consultant
Monica Keathley	Baptist Young Women consultant
Jan Cossitt	Acteens consultant
Patricia Simmons	GA/MF consultant
Fran Pickett	camp manager
Dot Herring	secretary
Sandy Black	secretary
Betty Smith	editor



Faces and places

by Anne Washburn McWilliams



Dan Jones, the Congress doctor

"Did you know that Dan Jones is the Congress doctor?" someone asked me almost as soon as I got to Seoul. Since I didn't want to miss saying hello to him, I dropped by the clinic next time I was enroute to the pressroom in the Chamsil Gymnasium. And sure enough, there he was, not much changed since I had last seen him five years before at his house in Laurel. With that same quiet, friendly smile and thoughtful, caring expression.

"What diseases have you treated here this week?" I asked.

"Not many," he answered. "So far, I've only had patients suffering from the heat, or those who had the 'travellers' problem.' A woman was lying on a cot nearby, so I turned and asked her what was the matter, and she said she was just resting."

Dan and his wife, Lydia, are Mississippi missionaries to Korea. They live at Pusan, where he is

assigned to the Baptist Hospital as director of the Hypertension Clinic, Community Health Department.

One of Lydia's responsibilities, Dan told me, is to be a consultant on the schooling of missionary kids — some who go to an international school, others who are taught at home by their mothers, and still others who are currently taught by four journeymen.

Also Lydia, he said, is president of the International Christian Women's Club in Pusan. (I remember the lunch she cooked for me at her house in Laurel so impressed me that I placed a copy of the menu in my cookbook scrapbook, and also her recipe for mint tea.) Now their children, Jennifer and Jason, are ages 13 and 7. (Dan's parents, J. Harold and Beatrice Jones, are my good Vicksburg friends.)

At the Congress clinic the other week, I met an Indian doctor who was

planning to return to Pusan with Dan to observe his work there for a few days.

"And I plan to take a Russian doctor to lunch here one day," Dan confided, "and then give him a tour of some Korean hospitals."

Later in the week, I saw Lydia at one of the night sessions of the Baptist World Alliance meeting. On Sunday morning at the International Baptist Church in Seoul, I ran into her and Dan again, and also met Lydia's mother, Mabel Channel, who had been in Korea for a year as a mission volunteer. The church bulletin had printed a "goodbye" note to her: "We have Mabel Channel with us for the last time today. Mabel, a missionary volunteer, returns to Florida. May God richly bless her!"

The Joneses sent greetings to Mississippi Baptists, and especially to those of Laurel.

Thursday, September 20, 1990

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Pictured from left are Aubrey Boone, executive director, Mississippi Baptist Foundation; Mrs. James; daughters Carolyn and Anita; and Paul Harrell, state Brotherhood director whose department manages Central Hills. Mrs. James established a trust with the foundation in the name of her husband.

Lester Janes trust fund established

The widow of the late Lester E. Janes has established a trust fund in his name with the Mississippi Baptist Foundation. It takes the form of a Royal Ambassador scholarship to be awarded each year to a deserving child in the care of the Baptist Children's Village and will be applied toward the expense of attending RA camp at Central Hills Baptist Retreat. Janes spent 21 years as a director of missions, 37 as a pastor, and eight as a BSU director. Pastorates included Olive Hill, Guy's, Tenn.; Tiplersville Church; and Tuscola, Trinity, and Rocky Point, all in Carthage. He served as a director of missions in Tippah, Leake, Liberty Association in Glasgow, Ky., Kemper/Neshoba, and Itawamba. He was BSU director at Itawamba Community College. He was a graduate of Clarke, Blue Mountain, and attended Southern Seminary.

Leaders cite human rights violations in Korea, Nicaragua, El Salvador, S. Africa

SEOUL, Korea (BWA) — Four Baptist leaders reported human rights violations and requested support during the meeting of the Baptist World Alliance's Commission on Human Rights, Aug. 15.

Cited violations involved Korea, Nicaragua, El Salvador, and South Africa.

Donald Black, secretary for social affairs in the Baptist Union of Great Britain, urged Baptists from around the world to join Christians in North and South Korea in an annual day of prayer for peaceful reunion.

In addition, Black shared information and statistics with the commission on the political situation in Seoul, host city of the 16th Baptist World Congress. He said that on the afternoon prior to the commission's meeting, 50 students were arrested in Seoul after participating in demonstrations.

During the last decade, 567 students have been arrested as "prisoners of conscience," Black reported. The next largest category for such arrests involved 432 workers, he said. Some other categories, he added include teachers, farmers, publishers, and even soldiers and police.

Black said the 10-year count on "prisoners of conscience" has totaled 1,247 in Korea and noted that 147 of them have anywhere from one to 30 years left in their prison terms.

"These are the ones we know about," Black said. "There are others; we simply don't know how many. We're asking the government to tell how many are awaiting trial. Also, persons are not told why they are arrested."

Black said the heart of the conflict is the division of the Korean peninsula and resulting tensions between the Democratic People's Republic of Korea in the North and the Republic of Korea in the South.

Nicaragua

Tomas Tellez, executive secretary of the Baptist Convention of Nicaragua, told the commission that Mrs. Violeta Chamorro, elected as leader of his country in the spring,

and her government are showing "clear favoritism" toward the Catholic Church and are erasing the social benefits he said the country had gained under the Sandinista regime.

Tellez reported that Catholic churches are allowed to retain their tax exemption, while Protestant churches have been denied the exemption they received for many years in Nicaragua. The situation causes "serious hindrance to the programs of the churches, such as health, education, service to the elderly, and orphans' housing," he said.

Under Chamorro leadership, Tellez claimed pensions are being decreased or cancelled for retirees, persons handicapped in war, and "mothers of young killed in the war." Monthly allowances of grain also are being cancelled or decreased.

The Nicaraguan Baptist leader said low priority is given to public health; public hospitals have extreme shortages of medicine and supplies, and subsidies for public education, transportation, and other services

have been cancelled.

In addition, Tellez said, the inflation in Nicaragua is crippling, with a rate of 1,000 percent after the first 100 days of the new government. The price of fuel has increased 1,500 percent and food prices have jumped by 1,200 percent during the same period, he said.

However, salary increases have registered a modest 400 percent, he added.

Despite disarmament of the Contras, death squads have surfaced, made up of former Contras and extremists who have killed many people, he reported.

Tellez urged fellow Christians to help Nicaragua by praying and giving to allow churches there to meet the immense needs. "The needs are overwhelming. Now we have peace, now we have democracy, but what is that all about when we are hungry, when we are jobless, when we have no home?"

El Salvador

Carlos Sanchez, general secretary of the Baptist Association of El

Salvador, sent a document on human rights violations in his country to the commission. El Salvador Baptist leader Mary Kalil read the update written by Sanchez, who was unable to attend the meeting.

"Justice" is the word that is key to understanding what is happening in El Salvador, because the absence of real justice is the fundamental cause of the crisis that for 10 years has submerged the country in war and misery," Sanchez wrote. "At the same time it is the struggle for justice that has resulted in the deaths of 75,000 people in 10 years. The Salvadoran people have known in their own flesh what martyrdom is . . . for raising their clamor and expressing their hunger and thirst for justice."

More recently, 111 people were killed for political reasons — 76 deaths by the military and police; 35 others by death squads — from July 1, 1989 to June 30, 1990, Sanchez reported.

During the same time, 101 people have disappeared, including a Baptist

pastor, Miguel Angel Portillo, Sanchez said. "There is no hope that they will be found alive."

Kalil noted that Portillo preached a sermon on "peace" right before he was last seen, and she said she is sure he has been murdered.

Meanwhile, 923 people were "captured for political reasons," Sanchez said. A total of 117 have disappeared; 370 have been released, and the rest have been imprisoned.

El Salvador has digressed almost to the level of barbarity, where "whoever has a weapon can decide what side justice is on," Sanchez wrote. And investigations into the killings are obstructed despite clear evidence against government army personnel, he quoted.

We Salvadoran Baptists ask that the world Baptist community remain watchful of the situation of El Salvador, increase your fellowship of solidarity in prayer, express to our authorities your concern for the fragile situation of human rights, and (See RIGHTS on page 8)



Pollard

Pollard sermon wins honorable mention

Frank Pollard, pastor of First Church, Jackson, is an honorable mention winner in the third annual Best Sermons competition sponsored by HarperSan Francisco publishers.

Pollard's sermon, "Keep the Faith . . . Anyhow!" was selected from 2,000 entries as one of the most outstanding homilies in the expository division. The sermon will be published along with the six first-place winners and 17 other honorable mention winners, in the book Best Sermons 3.

This new book of sermons was edited by James W. Cox, professor of preaching at Southern Seminary, Louisville, Ky. In hardcover, it contains 282 pages and is priced at \$17.95. HarperSan Francisco is a division of Harper and Row Publishers, Inc.

"Keep the Faith . . . Anyhow!" is an expository on the text of 2 Timothy 4:7-18, Paul's last letter to Timothy before his death in Rome. Paul's writing tells us that he has been deserted by many Christians in Rome, and that he knows his end is near. "The time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:6, 7).

Pollard comments in the sermon that those words would serve us well in the modern world. In a time when it is difficult to keep from being embarrassed to carry the name of Christian, he admonishes us to keep the faith, in spite of the loss of "social respectability."

Pollard is known to spend as many

as 35 hours a week preparing for his sermons. As a student at Southwestern Seminary, he made a promise to the Lord that he would never read from anything but the Bible while preaching. To keep that promise, Pollard exercises a strict schedule of preparation which includes writing thoughts on the Scripture, reading commentaries and other related materials, and writing a verbatim manuscript.

In addition to this year's honorable mention, Pollard had been a winner in the Best Sermons competition. He was also named one of the "seven most outstanding Protestant preachers in America" by Time magazine in 1979.



Illinois partners lead Bible clubs

Paul Kelly, minister of youth at Springfield Southern Baptist Church, Springfield, Ill., leads boys and girls in a fun song at a Backyard Bible Club, one of several conducted in Biloxi, Gulf Coast Association, this summer as part of the Illinois-Mississippi Partnership. Jim Dalrymple is local coordinator for groups and Bobby Perry is director of missions. — Photo by Jim Dalrymple

Administration Department sponsors October youth ministers' retreat

A conference for ministers of youth will feature a session on "The Mentality of a Mover and Shaker: Sixteen Characteristics."

The conference will take place Oct. 22-24 at Lake Tiak O'Khata near Louisville. It begins on Monday at 2 p.m. after registration at 1:30, and concludes Wednesday morning at 8:30.

Billy Jones, founder and director of Student Mission Impact, Stone Mountain, Ga., and Don and Mona Stewart, executive vice president at New Orleans Seminary and director of student affairs and church-minister relations.

Jones will speak on the "mover and shaker" topic and on "Time Out: Living by Priorities."

Stewart will speak on "Me and my . . . God; . . . Church; . . . Bible; . . . Denomination."

Mrs. Stewart will lead separate sessions for wives of youth ministers. She is an approved conference leader for the Mississippi Baptist Convention Board.

The only cost for this conference, sponsored by the Church

RIGHTS From page 7

ask the parties to the dialogue and peace negotiations to manifest their willingness for reaching a peace with social justice soon in El Salvador," Sanchez concluded.

South Africa.

Per Midteide, general secretary of the Baptist Union of Norway, reported some advancements in the fight against apartheid in South Africa, but the white minority rule can preclude the participation of blacks in the governing process due to economic and governmental control.

Two dates were cited as crucial to the plight of the African National Congress by Midteide. Those included

Administration-Pastoral Ministries Department, is lodging and food.

To register for the conference, write the department at Box 530, Jackson, MS 39205 no later than Oct. 15.

To make a reservation to stay at the lodge, write Lake Tiak O'Khata at Smythe Road, Louisville, MS 39339, or phone 773-7852.

Rooms being held for the conference will be released on Oct. 8.



Don and Mona Stewart

Nelson Mandela's prison release on Feb. 11 and the Aug. 6 agreement to begin talks for a new constitution in South Africa.

However, glaring human rights violations continue for blacks in many areas, such as no voting rights and, in 77 percent of (the land) areas of the South African countries, blacks cannot own land, Midteide said.

The BWA's Commission on Human Rights is made up of Baptist scholars concerned with ethical demands and contemporary issues and rights among Baptist groups and others around the world. The commission issues reports and makes recommendations for consideration by the BWA leadership and members.

Mission action/witnessing workshop to feature Spradlin

"Women of Faith in the 90s" will meet at Calvary Church, Jackson, Saturday, Oct. 20. Hinds/Madison

WMU members, from 10 a.m. until 2 p.m., will hear Marsha Spradlin, author and conference leader from Woman's Missionary Union, SBC, Birmingham, Ala., lead a workshop on mission action/personal witnessing. Lunch will be served at the church.

Marsha Spradlin told the story of her recovery from an illness that

defied diagnosis for many months in her book, *Transformed One Winter*. Recently her *LivingTouch* and *In Touch: Women of Faith in the 90s* have also been published.

The workshop group will be joined by women from five other associations that make up the area, as well as women from other parts of the state.

The mission action/personal witnessing workshop has as its purpose to inspire maximum serving and witnessing in Jesus' name.

The lunch will cost \$5 per person. For reservations, write or call Mrs. Tee Willis, 222 Kitchings Drive, Clinton, MS 39056 (phone 924-5346.) Reservations deadline for lunch is Oct. 12.

Staff changes

New Zion Church, Crystal Springs, has called **Leroy J. Brewer Jr.** as pastor, effective Aug. 26. A native of Starkville, Brewer received his education at Mississippi State University and New Orleans Seminary. His previous place of service was Parkview Church in Leland.

Bernette Fielder has resigned Bethany Church in Calhoun County to accept the pastorate of Evansville Church in Tate County. He began his duties there the first of September. His address is Route 1, Box 816, Coldwater, MS 38618. Phone is 562-8195.

Lakeshore Church, Jackson (Hinds-Madison) has called **Matthew Wayne DeBord** as pastor, effective Sept. 16.

A native of Baton Rouge, DeBord received his education at Louisiana State University and New Orleans Seminary. He previously served at Bogue Chitto Church, Mt. Hermon, La.

Debord

Homecomings

Rawls Springs Church, Hattiesburg: Sept. 23; Sunday School, 9:45; worship, 11 a.m.; high attendance day in Sunday School; Mike Aultman, pastor.

Hope Church, Philadelphia (Neshoba): Sept. 23; 11 a.m.; dinner in fellowship hall, noon; afternoon singing, 1:30 p.m.; no night services; Woodrow Clark, Clinton, guest speaker; "Sonrise" of Philadelphia, guest singers; James H. Young Jr., pastor.

Academy Church, Blue Mountain: Sept. 23; beginning at 10 a.m.; Tommy Purvis, guest speaker; covered dish lunch in fellowship hall; afternoon singers will include the Leaders Quartet and Mr. and Mrs. Ray Crawford; Lyndle Davis is pastor.

Gum Grove Church, Brookhaven (Lincoln): will hold a gospel sing,

Saturday, Sept. 22, 7 p.m. in the church sanctuary. The singing will feature the Magnolia State Quartet, and a sandwich fellowship will follow in the church fellowship hall. Sammy J. McDonald is pastor. For more information, call 833-7102.

Eddiceton Church (Franklin): Sept. 23; worship, 10:45 a.m.; dinner on grounds; John I. Hill, former pastor, message; Bob Scott and sons, David Springs, music; Mrs. James Case, music director; Mrs. Clyde Farmer, pianist; James Case, pastor.

Friendship Church, Aberdeen (Monroe): Sept. 23; Terry Ledbetter, speaker.

Senior adult corner

Tours are planned for Senior Adults' Autumn Fest at Gulfshore Assembly, Oct. 8-12.

First Church, Gulfport, Roger Alewine, associate pastor and minister to senior adults, is arranging for optional tours on three afternoons. Tours are being arranged for the Stennis Space Center on Tuesday, Oct. 9. On Wednesday, the 10th, participants may visit the Jefferson Davis home, Beauvoir. On Oct. 1, they can tour Marine Educational Center at Biloxi.

A golf tournament is scheduled for Wednesday under direction of Horace Kerr. A Ship Island trip is available, but transportation to the Gulfport small craft harbor must be provided by participants.

Registrants interested in any of the optional events may sign up on Monday night, Oct. 8.

Space for the Autumn Fest is still available. Contact Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39751 or phone 601-452-7261.

Revival dates

Hebron Church (Grenada): Sept. 22-26; 7 p.m. nightly; R. C. Branch, evangelist; Steve Huber, pastor.

Rawls Springs Church, Hattiesburg: Sept. 22-27; services, 7 p.m. nightly, and 11 a.m. and 7 p.m. Sunday; Valton Douglas, evangelist, Bethlehem Church; Philip Butler, music director, Cold Springs Church; Mike Aultman, pastor.

Kolola Springs Church, Caledonia (Lowndes): Sept. 23-26; 6 p.m., Sunday; 7 p.m., Mon.-Wed.; Bobby Douglas, pastor, First Church; Columbus, preaching; Charlie Farrar, Kolola Springs, music; Don Harding, pastor.

Harmontown Church (Lafayette): Sept. 23-28; services on Sunday, 11 a.m. and 6 p.m.; services Mon.-Fri. at 7:30 p.m. nightly; Bill Vail, preacher; Allen Harris, song leader; both from North Oxford Church, Oxford.

First Church, Durant (Holmes): Sept. 23-27; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., noon and 7 p.m.; Perry Neal, Montgomery, Ala., full-time evangelist; Jerry Bishop, pastor.

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Just for the Record



A Backyard Bible Club was held in Cherryvale, Kan. by a group from FBC, Collinsville. Those working were left to right, Kathy Karrh, Sandy Green, Mitt Hitt, Judy Ford, Vera Moore, and Marie Hinson. Approximately 80 children were enrolled

during the week. The children working in the puppet ministry were Richie and Derrick Ford, Alan and Missy Green. The BBC workers accompanied a team of Builders for Christ headed by Turner Pigford of Collinsville and Terry Cross of Meridian.



A Background Bible Club was held in Cherryvale, Kan. by a group from State Boulevard Church, Meridian. Workers in this group were Ina Carmichael, Frances Scitzs, Bobbie Dunnam, Darlene Rawson, Kris Massey, Brenda Whatley, and Lyn-

da Walters. Approximately 45 children were enrolled in BBC. The workers accompanied a Builders for Christ team which continued construction on the First Southern Church in Cherryvale.

Approximately 70 members of Clarke's graduating classes of 1979, '80 and '81 gathered on the Clarke campus recently for a reunion. Several members of the faculty and staff were on hand to greet former students as they arrived. After registration, pictures, and a period of reminiscing, the group traveled to a local restaurant for dinner. Clarke College invites graduates to plan reunions on campus at any time.

Friendship Church, Aberdeen (Monroe) will host a female singing group from Bellevue Church, Memphis, "In One Accord." The program will begin at 5 p.m., Sept. 30.

Ackerman Church, Ackerman, will celebrate its 105th anniversary on Sept. 23. The activities of the day will begin with a 10 a.m. service followed by a covered dish lunch at the church and an afternoon service featuring memories from the past. Two former pastors, Sam Brown and Dan Thompson, along with James Smith, son of the late J. B. Smith, will be featured speakers. Several former music personnel will be sharing in both services. John G. Brock is pastor.

Belle Fountain Church, Ocean Springs, to celebrate 100th anniversary

Belle Fountain Church, Ocean Springs, will celebrate its 100th anniversary on Oct. 7.

During the morning worship service, Carl Hudson of Jackson, a former pastor, will be guest speaker. Former minister of music, Charles

Services will be held at Calvary Church, Pascagoula, at 11 a.m., Sept. 23, in celebration of 25 years since the beginning of the day-care and kindergarten ministry.

Mrs. Fletcher Groves will be returning for this event.

George D. Berger, pastor, said, "Byron Mathis, pastor when the program started, will return and speak at the morning worship hour."

There will be a covered-dish luncheon in the Family Life Center following worship services. After lunch there will be a time of picture sharing, slides, and home movies from the early years.

Gospel Singing Reunion of the Caledonians will be held at Kolola Springs Church, Sat., Sept. 29, at 7 p.m. Don Harding is pastor.

Fairfield Church, Moselle, will host a Bible conference, Sept. 27-30. The featured speaker will be Wayne Barber, pastor of Woodland Park Church, Chattanooga, Tenn. Music will be directed by Larry Kulcke, Colonial Heights Church, Jackson. Services will be held at 7 p.m. on Thurs.; Fri., noon and 7 p.m.; Sat., 10:30 a.m.; and Sunday, 11 a.m. Robert Fortenberry is pastor.

Wilson of Palmerdale, Ala., will direct the music.

Following the morning service, dinner on the grounds will be held and an afternoon service will begin at 2 p.m.

Richard Smith is pastor and Gordon Bennett is minister of music.

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Thursday, September 20, 1990

BAPTIST RECORD PAGE 9

Barnett presents model to student directors

RIDGECREST, N.C. (BP) — Southern Baptist campus ministers must develop the ministry plans that work best on their individual campuses and not be limited to one particular model. Max Barnett, director of campus ministry at the University of Oklahoma at Norman, said Aug. 15.

Barnett explained his approach to student ministry in a 40-minute presentation as he introduced A Guide for Making Disciples on College Campuses: A Team Approach to Student Ministry during the student conference at Ridgecrest Baptist Conference Center.

Barnett wrote the 48-page book which was released last month by the student ministry department of the Southern Baptist Sunday School Board. Trustees of the board directed in August 1989 that the book be published as an alternative to the student ministry model presented in the Baptist Student Ministry Guidebook published by the department.

Barnett cited his conversion experience while a student at Texas A&M University and the nurturing that was provided to him through the Baptist Student Union there as the beginning of his commitment to student ministry.

He said he sees students on campus today "with deeper problems than we've ever had before. We need to change our approach to meet those needs. We need to see what God would have us do."

Barnett said when he realized that, throughout the Bible, God used teams to accomplish his purpose, he began to develop a team approach for his ministry.

"If you understand the principle of team ministry, you can make cultural adaptations to work on your campus," Barnett said.

He said that with the team approach, students can be recruited to be involved in a ministry and a vision rather than attracted to a personality.

The team approach requires a major commitment by students involved

in the various ministry teams, he said.

He said it is important to start with a strategy for reaching and involving students and then develop an organization rather than developing an organization first.

Hartman said campus ministers or state student directors may request conferences or training sessions in the Barnett team approach through the student ministry department.

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"Payday someday" for Ahab and Jezebel

By Bob Rogers
1 Kings 21:4-11, 17-19

R. G. Lee, the legendary pastor of Bellevue Church in Memphis, 1927-1960, had a famous sermon, "Payday Someday," which he preached 1,275 times. The sermon described King Ahab of Israel, "the vile human toad who squatted on the throne of the nation," and his wife Jezebel, "the beautiful adder coiled beside the toad," as they plotted the murder of Naboth to get his vineyard, but were confronted by the prophet Elijah with their sin and punishment.

Ahab was the son of Omri, one of Israel's most powerful kings. His wife Jezebel, was the daughter of King Ethbaal of Tyre. Yet 1 Kings 21:4 reports that because he could not get Naboth to sell his vineyard next to the king's winter palace in Jezreel, "he laid him down upon his bed, and turned away his face, and would eat no bread." In ancient Israel, one



Rogers

UNIFORM

reclined on a low couch to eat, so "his bed" may have referred to his couch at dinner, rather than a bed in his private room. If this is the case, his public pouting was all the more pathetic.

Naboth could have sold the land to Ahab, but only if he had ignored the law of the Lord against selling one's children's inheritance to someone outside of the family (Numbers 27:8-11; 36:7-9). Because Naboth feared the Lord, he said, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (vs. 3). Ahab was bound to obey the law, but Jezebel could not understand why Ahab couldn't just take the land. After all, he was the king (vs. 7). Her father would have seized it if he had been in that position.

Jezebel immediately hatched a plan to get Naboth's vineyard. She wrote letters to officials in Jezreel, asking them to frame Naboth. The plan was to "proclaim a fast" (vs. 9), an assembly to find out what sin was causing trou-

ble in the land. At the fast, they would pretend to honor Naboth, when two "sons of Belial" (scoundrels) would falsely accuse Naboth of blasphemy against God and the king, a violation of Exodus 22:28. The outraged assembly would then stone Naboth to death, and Ahab could claim the vineyard. The plan worked perfectly (vss. 9-14).

G. Avery Lee points out here that "one questions Jezebel's sudden concern for God." Beware of the person who has shown no interest in the things of the Lord, and then suddenly becomes concerned about the religious sins of someone else. That person is not motivated by love for the Lord, but by hate for his fellowman. Do you think the news media plays up scandals of TV preachers because they are concerned that the preachers are doing wrong, or because they enjoy tearing down Christianity?

As sinister as Jezebel's scheming was, the crime could not have taken place without the cooperation of Ahab and the local nobles in Jezreel. Ahab may have feigned innocence, but Jezebel could not have used his official seal (vs. 8) without his permission. The local officials may have excused their action by saying that

they were afraid of Jezebel. Both Ahab and the local participants were just as guilty as Jezebel. If you and I fail to stop injustice and oppression, we too will be held accountable.

Since the deed was done, Ahab went to claim his new toy. The sons of Naboth had also been killed, according to 2 Kings 9:26, so there were no heirs. As king, Ahab could claim abandoned property. But God ordered Elijah the prophet to meet Ahab in Naboth's vineyard and catch him red-handed (vss. 17-18). This Elijah did, and delivered God's "payday" prophecy: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (vs. 19). This was fulfilled for Ahab in 1 Kings 22:37-38, and for Jezebel in 2 Kings 9:33-37.

Questions to consider:

1. Have sins been committed by others because I remained silent?

2. Have I personally benefitted because of the sins of others?

3. Have I hidden my sin from everyone but God?

4. If I have never trusted Christ to forgive my sins, what will my "payday" be?

Rogers is pastor, Calvary Church, Gloster.

How do you get in touch with God?

By Lannie Wilbourn

1 Samuel 27:4-6a; 28:4-7, 15-19

"To see and dare, and decide; to be a fixed pillar in the welter of uncertainty," was Thomas Carlyle's description of Oliver Cromwell. We

will face some kind of uncertainty in our lives. For a Christian in uncertainty the challenge is to get in touch with God for new orders or reaffirmation of the old orders. 1 Samuel 27:29:11 gives the account of how David and Saul attempted to get in touch with God in the face of uncertainty. David faced the uncertainty of exile. Tired of the life of a fugitive, he led his men and their families into Philistine territory where they would be safe from Saul. Achish gave David and his men the country town of Ziklag. From there they went on raids against enemies of Israel. The towns and villages they raided were totally destroyed so Achish would not know of David's activities.

Why would David not settle down in Ziklag to the life of farmer and chieftain? He was under orders from God to be the future king and had been anointed as such. Exile was surely a depressing situation for David and his men. But the situation did not cancel God's orders for his life. David's shrewd action showed he was in touch with God and desired to be obedient. Moving from Gath to Ziklag gave him freedom from surveillance for his continued war with Israel's enemies. The raids kept his men in battle shape mentally and physically. The raids also kept their true purpose clear. David also learned a lot about the placement and strength of the Philistine garrisons. Information about the Philistine fighting forces proved useful later when he became king over Israel. Again we can see God working his will out under adverse conditions. David did not allow his men to become part of the Philistine culture and thus lose their distinction as God's chosen people. Even in hard times God's people are to live like their Lord.

BIBLE BOOK

On the other hand, Saul was shaking in his sandals as the Philistine forces moved to attack

Israel (28:5). Gone was the courage when the hand of God was upon him. David was in exile from Saul in Ziklag, but Saul was in exile from God in Israel. Just being in the place where God is supposed to be does not mean we can find him there. Saul's disobedience had cut him off from God. Unless he repented, Saul could not get in touch with God and he wanted to desperately. None of the normal methods of God's revelation worked ("dreams, Urim, or prophets" 28:6). His desperation led him to a witch in the village of Endor. This passage (28:3-20) is interpreted in many ways. How do you explain Samuel coming back from the grave? I don't, but I believe it happened just as it is written. Samuel, speaking from the grave, told Saul the same thing he told him before he died. He said, ". . . the Lord has turned away from you and become your enemy Because you did not obey the Lord will carry out his fierce wrath . . . tomorrow you and your sons will be with me" (28:16-19). That wasn't what Saul wanted to hear. God's word had not changed, Saul had. Jesus told the story of the rich man and Lazarus. The rich man died and went to hell. Lazarus died and went to heaven where he was

seen by Abraham's side. The rich man begged Abraham to send Lazarus to his brothers on earth. Abraham's reply concurs with Saul's experience, "if they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead." Samuel came back from his grave to tell Saul that disobedience means death. Saul's choice of a witch to get in touch with God made it clear he had no relationship with him. The Bible is clear about witches, "Do not turn to mediums or seek our spiritists, for you will be defiled by them" (Lev. 19:31). With the interest today in the occult, witchcraft, and such, Christians need to heed this word.

Achish said of David, ". . . you have been as pleasing in my eyes as an angel of God; . . ." (29:9). An angel is a messenger from God. Though Achish knew nothing of David's raids, he knew of his exemplary character among the Philistine people where he lived in exile for 16 months. David was God's message even in exile. It showed in his faithfulness to God's purpose for his life. Let's get in touch with God and be faithful to his purpose for our lives!

Wilbourn is pastor, Pinelake Church, Brandon.

Do good! serve God and man in your commitment

By Jim Smith

James 1:19-27; Luke 6:27-36; Galatians 6:7-10

If we think of someone who is "doing good" as being someone who does things for other people so they will be noticed and receive glory for it, then we have misunderstood a basic concept of Christian ministry.

In Paul's classic statement on grace, faith, and salvation recorded in Ephesians 2:8-10, we read in verse 10: "For we are his workmanship, created in Christ Jesus unto (to do) good works, which God hath before ordained that we should walk in them." We

are saved to serve. We are to do good and not evil, just as Jesus did in his life upon the earth. Jesus came to serve and minister, not to be served or ministered to. When we do not fulfill this purpose, we fall short of our call to be Christians after the nature of Christ.

One of my favorite hymns is "My House Is Full" (but my field is empty). This hymn gives the message of James 1:22-25 in song. Our churches are full of Christians who have studied for years about what God wants them to do. Many know the scriptures by heart, but they never push back from God's table to go out and do what they are commanded to do. They remain babes in Christ, incomplete, unfulfilled, and only hearers of the word, not participants.

LIFE AND WORK

I have often had occasion to give instruction in outreach, visitation, witnessing, and soul-winning. The last thing I always share with the class is the true secret of being successful in each one of these areas. After telling them that the secret is not in the method or program, whether it be Evangelism Explosion, W.I.N., C.W.T., or others, each participant receives a piece of paper with a simple word written upon it, that word is "GO." We will never win people to Christ or grow our churches unless we go out and bring in the sheaves. They rarely walk by themselves. The instructions for Christians on success in ministry and service is just as simple — "DO." We must be about the work God has called us to do.

We often encounter another group of Christians in the church. They may be involved in ministry to some degree but not for the proper motive. It is very important that we be about God's work because he commands us to be and in order to bring him glory (not ourselves). Some people, however, are all about the community, not to do "good" but to gain first hand knowledge for the "gossip mill." Gossip is a sin in the first place but to go out in the guise of ministry and then talk about the people and the situation is hypocrisy of the worst kind. Surely these fallen saints will receive the fruit of their labor. We must heed James's admonition to bri-

dle our tongues and keep ourselves pure and undefiled before God and in his service.

It has been my experience in years of ministry, both as a layman and as an ordained minister of God, that the saints who serve God the best are not the ones who sing "Oh How I Love Jesus," the loudest and go about proclaiming their deeds but rather those who quietly and consistently go about ministering to any need they find in the community in which they live. These committed saints (and commitment is the key) of God do not limit their service to those in the church, or to those who love them, but share unselfishly with anyone and everyone

in need. They never tire of ministry in the Lord's service for they do it to glorify HIM. They can truly say with Paul as in 2 Timothy 4:7-8; "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: . . ."

How are you running the course God has set before you? Will you have a crown waiting for you in heaven studded with jewels of service? Now is the time to work on it. Make your commitment to God today. Do Good! Serve God!

Smith is pastor, Mt. Gilead Church, Meridian.

Mississippi Baptist activities

- Sept. 16/23/30 "Final Four" Enrollment Emphasis (SS Emphasis)
Sept. 27 Handbell Leadership Seminar; Calvary BC, Tupelo; 9 a.m.-5 p.m. (CM)
Sept. 28 Handbell Leadership Seminar; Temple BC, Hattiesburg; 9 a.m.-5 p.m. (CM)
Sept. 28-30 Mississippi Baptist Student Convention; FBC, Clinton; 4 p.m., 28th-10 a.m., 30th (SW)
Sept. 29 "10 to 10" Enrollment Blitz (SS Emphasis)

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(To be continued)

Baptist Hymn Player called to duty in Saudi Arabia

FORT BLISS, Texas — Some U.S. servicemen in the Saudi Arabian desert will be hearing familiar hymns compliments of the Broadman Hymn Player.

When U.S. Army Chaplain (Maj.) James W. Winn saw the hymn player in the El Paso (Texas) Baptist Book Store, he immediately knew it was just the thing to use for chapel services for deploying troops from Fort Bliss, Texas.

"We need something light and durable. This is just the thing," Winn said.

Winn bought 13 hymn players to send with Fort Bliss chaplains who have left for Saudi Arabia with the 3rd Air Cavalry Regiment and the 11th Air Defense Artillery Brigade from Fort Bliss.

Winn, an African Methodist Episcopal chaplain, is resource manager for the Fort Bliss staff

chaplain's office and is not deploying to Saudi Arabia.

The hymn player provides portable musical accompaniment for 600 hymns and songs. Any of the 600 hymns can be selected by pressing the number of the song on a 12-key pad. Volume and tempo can be adjusted. The hymn player can be ordered with speakers or can be plugged into an existing public address system.

The compact features of the

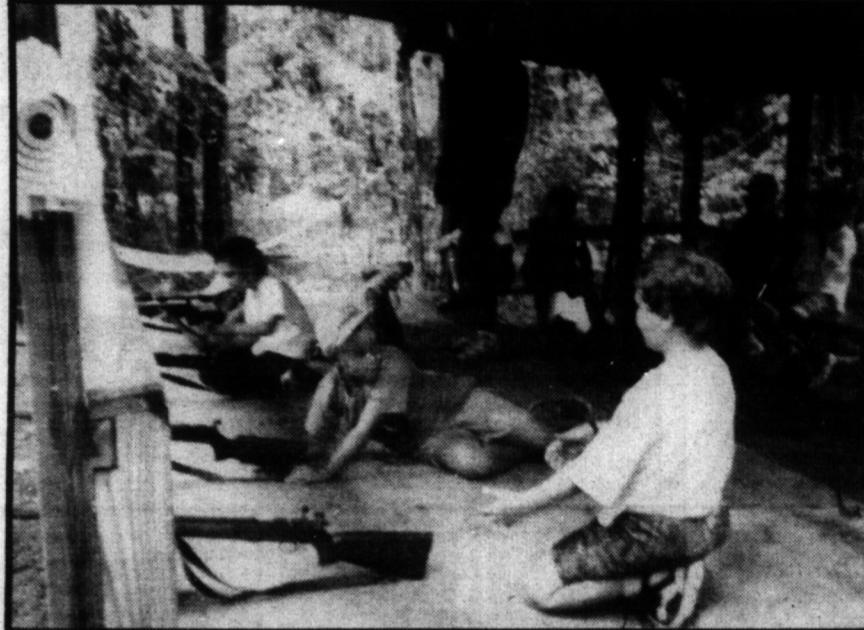
hymn player attracted Winn's attention as something chaplains could pack with them for travel to soldiers' locations for chapel services. The player is 7 1/2" x 10 5/8" x 2" and is self-contained in a hardcover, green vinyl case.

Even before sending the hymn player off to Saudi Arabia, Winn found it was convenient to take to staff meetings and briefings where a piano was not available.

The one thing the hymn player

needs that is not available is an accompanying songbook, Winn said. Although the player includes a list of songs, he said soldiers in the field might not know the words to the songs without a book.

The hymn player is available exclusively from Broadman and may be ordered from the Customer Service Center at the Southern Baptist Sunday School Board by calling toll-free 1-800-458-BSSB.



Rifle range activities instructor Bill Kitchens of Carthage looks on as Scott Watson, 10, of Jackson, Stephen Liles, 10, of Morton, Joshua Byrd, 10, of Ridgeland, and Robert Clawson, 10, of Brandon practice their marksmanship during gun safety activity period. Josh Smith, 11, of Poplarville, Eric Phillips, 10, and Jake Harrell, 10, both of Morton, wait for their turn.

Central Hills depends on Margaret Lackey

By David Townsend
Part II

Royal Ambassador camps were conducted by the Women's Missionary Union at Camp Garaywa until the Brotherhood took responsibility for RAs.

At Kittiwake Assembly, Pass Christian, RA camps were held until the facilities were destroyed by Hurricane Camille. RA camp then began its 10-year journey among state parks and the 4-H Club Camp at Sardis. During the 70s, property in Attala County was purchased, where Central Hills Retreat was developed.

Dan West believed so strongly in RAs that when he became director of missions in Simpson and then in Pike association he became the RA director in the church where he was a member, as well as a volunteer counselor in the summer camp program.

"I started in 1970 as a volunteer one week per summer through the 10 summers that we were moving about the state working as a volunteer counselor," he said.

In 1979, West was selected as manager of the new Central Hills Baptist Retreat, where he has served ever since.

"We began camps in '79 still under construction," he recalls. "The Carroll-Montgomery Association gave us a 30' x 60' cathedral tent that they had used for years as a revival tent and we used that tent for two summers, as our dining facility. It was the only structure that we had to gather the staffers and campers under. At the same time the Camp Center was under construction, the amphitheater was under construc-

tion, and the bath houses were still under construction. In 1981, we moved into the Camp Center building and have operated out of it since, and we've added a lot to the facilities since."

West describes the lodge as a milestone in the development of the grounds. "That was the last item in Phase I of the camp facility. We received \$150,000 from the sale of Kittiwake property. With that, we bought material and furnishings. Volunteers from about 75 churches, totaling in the neighborhood of 300 individuals, worked over a six-month period to build that building."

Needs for development continue at Central Hills and West relates the need for a structure which can only be a dream at this point.

"We need an activities building. My concept is a combination type building which would provide activity space as well as conference meeting rooms. And we just do not have funds to provide that."

In addition to the goal for constructing an activities building, West says there are a few short term goals being worked on at Central Hills. "We were given a double-wide trailer last year that had been used as a branch bank building. We're using that as a conference building and an infirmary building. We need to do a great deal of work to that to make a permanent building of it."

We need to build a bath house at the swimming pool."

Townsend is RA leader, Woodland Hills, Jackson.

(To be continued)

Wellman, Batesville, Glendale, Amory win championship softball tournament

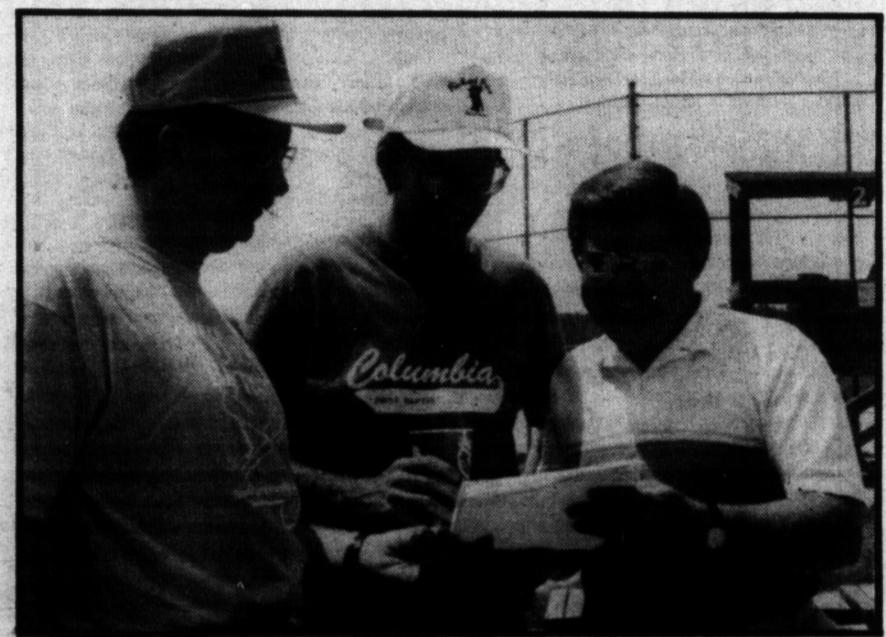
Championship winners of the 1990 state Baptist softball tournament, were in the women's division, Class A, Wellman Church, and Class AA, First Church, Batesville. Twenty teams took part.

Winners of the 1990 state Baptist softball championship in the men's division were, Class A, First Church, Glendale, and in Class AA, First Church, Amory. Ninety-eight men's teams took part.

"Softball today is Christian outreach and fellowship on an athletic field, rather than a church building or member's home," said Danny Ryals, member of the softball team of Oakhurst Church, Clarksdale.

Twenty-four years ago, when Clarksdale had a new church softball league, Ryals began playing in it. "I am a member of Oakhurst," he said, "because of softball, so I can speak as a person reached by Christian softball. In these 24 years, I have seen non-Christians join our teams and become deacons, Sunday School teachers, and department leaders, and most of all, solid Christian men in our community. Of course, softball has not been the one thing that gave them the ability to become strong Christians. However, it did bring them into Christian fellowship that helped show them the need to change lives and develop strong Christian character.

"Bringing non-Christians and also lukewarm Christians into a fellowship of believers is essential in any facet of church activity," he continued. "Why should softball be excluded in being a means to win lost people to Christ? Doubters, and a lot of church



Left to right: Robbin Nichols, church recreation consultant, Discipleship Training department, Mississippi Baptist Convention Board; Don Lum, minister of youth and activities, First Church, Columbia; and Sonny Adkins, pastor, Forest Church, look over the brackets for the men's state Baptist softball tournament. Tom Prather, head of financial aid at Mississippi College, directs the tournament.

pastors, should attend our Mississippi Baptist state tournaments."

Softball has been an important activity at Oakhurst, Ryals points out. "It has touched the lives of around 510 players in my 24 years of participation. We have had 42 baptisms and professions of faith in this time."

One man's story, Ryals said, he thinks "justifies the existence of church softball altogether." About 20 years ago, when the Oakhurst team had 12 church members and two non-church members, one of the latter

confessed he had never committed his life to the Lord. This man, in his 40s, was married, and the father of children. After a team member counseled with him, he made a public profession of faith and was baptized.

"Praise the Lord, knock 'em out, John!" was a familiar cry around games after John Upchurch Sr. gave his life to the Lord. Less than a year later, John was electrocuted while on the job with Clarksdale's water and light department.

"One soul makes it all worthwhile," said Ryals.

Soldiers in desert face an unfamiliar religion

ATLANTA (BP) — While adjusting to desert heat and sand, Southern Baptists in the Middle East are likely to face an equally unfamiliar religion.

Encounters with Muslims may cause Christians to limit their evangelistic message and adjust their schedules said Maurice Smith, a specialist on world religions for the Home Mission Board.

For example, Smith says most Muslim-dominated countries prohibit non-Muslims from expressing their religious views publicly. He said even if evangelization were legal, "street preaching would be counterproductive because of their unwritten laws."

However, Smith said chaplains should be free to conduct religious services on military compounds. He said Muslims might want to attend such services to observe Christians at worship.

Bob Vickers, chaplain at Georgia's

Fort McPherson, said a chaplain's main responsibility is with his troop.

While working with Muslims, it will be necessary to adjust schedules, Smith said. Muslims typically pray five times a day — at dawn, morning, afternoon, before sundown and after sundown. Each prayer time may take about 15 minutes.

Other differences are obvious between Islamic and Christian worship styles. Smith said Muslims do not sing during their worship services, they remove their shoes; and men and women do not worship together.

When Christians have contact with people of Arab nations, whether in the Middle East or in the United States, Smith said to "listen a lot and be very sensitive to the interests of people. Clarify any misconceptions rather than argue."

About 300,000 Americans are of Iraqi ancestry, Smith said. In addition, about 1,400 Iraqi students and about 2,700 Iraqi nationals are in the United States temporarily.

Baptist Record

005-DTM 291
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September 20, 1990